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THE DOMINICAN REVIVAL IN THE NINETEENTH CENTURY

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die 23 *Januarii* 1913

MIRACULOUS STATUE OF SAINT DOMINIC
AT SORIANO (*see p.* 134)

THE DOMINICAN REVIVAL IN THE NINETEENTH CENTURY

BEING SOME ACCOUNT OF THE RESTORATION OF THE ORDER OF PREACHERS THROUGHOUT THE WORLD UNDER FR. JANDEL THE SEVENTY-THIRD MASTER-GENERAL

BY

FR. RAYMUND DEVAS, O.P.
AUTHOR OF "DOMINICAN MARTYRS OF GREAT BRITAIN"

WITH PORTRAITS

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TO THE MEMORY

OF

FATHER ARSENIUS

SOMETIME GUARDIAN OF THE FRIARY AT CLEVEDON AND

PROVINCIAL OF THE FRENCH PROVINCE OF THE FRIARS MINOR

WHO EVEN IN THESE DAYS

GAVE AN EXAMPLE OF HEROIC VIRTUE

BY THE PRACTICE OF

THE STRICTEST RELIGIOUS OBSERVANCE

548

PREFACE

In his early days as a Catholic, Newman may well have asked, as he actually did in a letter to Dalgairns in July 1846, whether the Dominican Order was not "a great idea extinct." With reference also to the fasts and abstinence enjoined by the rule of that Order, he said definitely: *Nous avons changé tout cela.*[1] Newman indeed may well have thought so then, for Alexander Vincent Jandel had not yet been appointed by Divine Providence to prove to the world that things had not really changed so much: to prove that now, if ever, there is need in the Church of an Order wedded to truth and austerity—an Order of men whose minds should be devoted to prayer and study with a view to preaching, and whose bodies should be kept in subjection as far as possible by fasting, abstinence, and vigils. Yet in Jandel himself there was little or nothing of the "primitive man" of Francis Thompson. "The old asceticism" can hardly have appealed very strongly to one who had so little "lustiness of the body."[2] Indeed, he at

[1] Ward, *Life of Cardinal Newman*, vol. i. pp. 124–5.

[2] *Health and Holiness.*

first felt actual repugnance to the corporal austerities practised in the Order of Preachers: his delicate health naturally seemed a serious obstacle, and his education and previous life were not calculated to prepare him for such things. But when, with his usual candour, he put his objections, Lacordaire answered him, as he alone could, in those ever memorable words: *Oh! quand l'âme est unie à Dieu et le cœur content, tout le reste devient facile!* Further resistance was impossible; and the great orator thus won over to the idea of restoring the Order in France the man who was destined to restore it throughout the world. After two more years in Italy, and some seven in his own country, Jandel found himself summoned to Rome to undertake the supreme government of the whole Order. For the lengthy period of twenty-two consecutive years he held the office of General, first as Vicar-General, then as Master-General; and it may be said with truth that no Master of the Order since Blessed Raymund of Capua, at the end of the fifteenth century, accomplished so gigantic a task as did Alexander Vincent Jandel—*il Generale santo*, as he has been called. He had a genius for government, and Providence set him to govern the Order of Preachers just when a man of his genius was wanted. To relate, then, how Jandel acted as St. Dominic's successor; how he found the Order in a state of lethargy,

relaxation, and decay ; how he revived, reformed, and restored it, is my purpose in this little book. The task has not been a difficult one, for, besides nearly all Jandel's circular letters to the Order, I have had before me the voluminous *Vie du Révérendissime Père Alexandre-Vincent Jandel*, by the Most Reverend Fr. Hyacinth M. Cormier, the present Master-General of the Order ; and it is that work which has supplied me with the material, the arrangement, and often even the very words for many of the following pages. It only remains for me to express my sincere thanks to Fr. James Harrison, O.P., to my brother Philip (Fr. Dominic, O.F.M.), and to the two *Revisores Ordinis*, who very kindly revised my manuscript.

R. P. D.

15 Januarii 1913
In festo
B. Francisci de Capillas, O.P.
Protomartyris Sinensis

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THE DOMINICAN REVIVAL

CHAPTER I

INTRODUCTORY

The state of the religious Orders in the early part of the nineteenth century might well have been taken as a sign of the times. Zeal and devotion, strict discipline and regular observance, seemed almost everywhere to be conspicuous by their absence; for Protestantism in Germany and England, Josephism in Austria, the jealousy of the Catholic kings in Spain, and in France the Great Revolution, the dictatorship of Napoleon, and the subsequent governments—all were in antagonism to the papacy, and as a natural consequence, to its chief support, the religious Orders. The Dominicans could not claim to be an exception to the rule, though it is quite possible that they had suffered less than some. The pursuit of high theological studies (the *scientia Dei*), and devotion to their Mother, the Queen of heaven, had preserved in them to some extent the love of retreat, loftiness of spirit, and, above all, repugnance

to the dissipation of the age. Nevertheless, the Order had declined and sickened, and in many countries pessimists were not wanting, who thought that the malady was mortal and would inevitably end in death. In England, for example, so black was the outlook that in 1810, when the little band of Fathers met together at Hinckley in Leicestershire for a Chapter, there were some who saw no alternative but to disband the Province. Again, the Spanish Provinces, by an extraordinary state of things, were actually no longer subject to the Master-General of the Order. In 1804 a measure had been wrung from Pius VII (who sanctioned it only as the less of two evils), the final result of which was, that all the religious Orders within the dominions of the King of Spain were freed from Roman jurisdiction, to be governed instead by Spanish Vicars-General. The Philippine Islands and the whole of South America fell under this arrangement; and although six years later South America threw off the Spanish yoke, its independence was hardly beneficial to religion on account of the chronic state of revolution which ensued. So much so, indeed, that for many years the Dominican Provinces there situated found themselves subject, for all practical purposes, neither to the Spanish Vicar nor to the General in Rome. However, they returned to unity before Spain itself and the Philippine Islands, which were only

reunited to the Order in 1872, a few months before Jandel's death. Lastly, the Provinces which had not been destroyed, nor been severed from unity, nor been made to live in constant fear of extinction, had nevertheless become the victims of yet another kind of evil. Causes similar to, or connected with, those which produced the disastrous effects just mentioned, had been at work also in these Provinces; and the result in this case was that the strict observance of the rule of the Order had fallen into desuetude, and that torpor at least, if not downright laxity, had followed. The little group of Frenchmen, who under the inspiration of Lacordaire joined the Order in 1840 with a view to restoring it in France, soon saw for themselves to what sort of practices, contradictions, and actual decadence even the best-intentioned men can be led, when they throw off the noble yoke of the Constitutions of the Order and submit to what is arbitrary and merely human. Just as the chosen people subjected themselves to Abimelech the usurper and sinned against the Lord, so did the children of St. Dominic in this evil age bow beneath a rule that was not theirs nor worthy of them. The Order, then, had been in some places destroyed, partially or entirely; in other places it existed in unavoidable isolation and independence; and nearly everywhere else it was wanting, as Lacordaire said, "in necessary sap and severity."

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Now Pius IX was quite aware of this state of affairs ; so having found a religious after his own heart, a man full of courage and faith, a man, above all, gifted with a special aptitude for governing religious communities, he placed him over the Order to restore it to health and prosperity. This religious was Fr. Alexander Vincent Jandel, of whose previous career it will be well to give at least some short account.

Fr. Jandel was born at Gerbéville in Lorraine on 18th July 1810. He received in Baptism the names of John, Joseph, and Alexander, but was always called by the last of the three, usually under its shortened and more familiar form of *Alex.* His parents, towards whom all through their lives (as his letters amply testify) he bore the most filial devotion, may be described as middle-class ; but of much greater import is it for us to know that they were very edifying in the performance of their religious duties. His mother in particular seems to have been a woman capable on occasion of acts of real heroism. When living at Nancy, she had found the means and the courage (and courage was needed) to gain admittance into the prison in order to visit and console her mother, whose execution was only, in fact, averted by the fall of Robespierre. At Gerbéville itself, regardless of danger, she provided the hunted priests with

means of escape; and when only fourteen years of age, she used to carry off little children to get them baptized. It is not surprising, then, to learn that Jandel himself always considered his vocation to the priesthood as the reward of his mother's courage in helping the clergy in their ministry during the Revolution.

A story that is told of him, when he can have been but five or six years old, is perhaps worthy of note. One day he disappeared, and was searched for in vain. No one could imagine what had become of him: it was feared that some accident must have befallen the little boy, and the anxiety and alarm of the household rose to an indescribable pitch. At last, however, in a big darkened room, Alex was found upon his knees.

"What are you doing there, you naughty child?"

"I am punishing myself all alone," he answered.

"But what have you done, then?"

"I have been disobedient," he explained, mentioning some little matter in which he had not done as his mother had told him.

"But your mother did not see it," continued the other.

"No," he replied, "but it is just the same, for Almighty God saw it, and I am punishing myself all alone."

It was from his mother, of course, that he received

his first instruction, though he began to study Latin under the tuition of one Jacquinet, a young man who was employed in his father's office. In 1822 he went to the college at Nancy, and before he was seventeen had been through a course of philosophy. He was ever a model youth, clever, industrious, and good; so it was indeed natural enough that he early felt a strong desire to become a priest. The method he chose of breaking the news and disclosing his wish to his parents was certainly a novel one. It was at the end of the scholastic year when, sitting down one day to dinner with all the family, Madame Jandel found concealed under her napkin a little portrait. She took it up and looked at it, and at once recognised her Alex, sketched by a clever artist—not, however, in his ordinary clothes but in a soutane!

So it came about that he went to the seminary, where he soon showed himself to be a student of more than average capacity. For the sake of his health and delicate constitution he was given many privileges and dispensations, but in all other respects he was rigid to a degree in the observance of the rule of the house. He would not answer those who spoke to him needlessly in times of silence, and he did not hesitate to correct at once one of his friends, the Professor of Literature, who, contrary to the regulations, presumed to enter Jandel's room. These particulars we have from

an eye-witness, the Abbé de Girmont, who said that Jandel emulated the very Saints in his love of the rule. In 1830 the seminarists were disbanded by the Revolution, and Jandel was sent to Fribourg in Switzerland, where he studied his theology and gained considerable distinction. It was at Fribourg that the remark was made by some one that Jandel's faults resembled those of St. Aloysius Gonzaga: even in the eyes of his rigid superior, the Abbé Marquet, he was merely rather too fond of walks—an imperfection which those, who have visited that part of the world, will, I think, readily overlook.

Jandel's sojourn in Switzerland lasted three years. At the end of that time he returned to Nancy, and was ordained priest on 20th September 1834. He was then appointed to teach Holy Scripture in the seminary, and, with genuine piety, he always aimed at making his lectures facilitate the progress of the students in virtue as well as in knowledge. Two years later, when only twenty-six, he was appointed Superior of the *Petit Séminaire* at Pont-à-Mousson. Before taking up this office, however, he made a retreat with the Jesuits at Metz, and it was then that he resolved to join the Society. But on the advice of his director, Père Morin, S.J., he determined to spend three more years in the diocese, after which time he hoped that his health would have improved and

would enable him the better to follow his vocation.

As Superior of the *Petit Séminaire* he undoubtedly committed some faults of inexperience. Viewed as a whole, however, his government was successful beyond expectation, and brought down upon the house the blessing of God. Among his students was a boy of fourteen, Augustine Schœffler. We are left to conjecture whether or not Jandel saw in this youth anything remarkable, but we know now that he became a saint. After being received into the Third Order of St. Dominic and being professed at Nancy in 1846, Augustine joined the Paris Society of Foreign Missions and was sent out to Western Tonquin, where he laboured strenuously for four years. He won the crown of martyrdom on 1st May 1851, and with many other martyrs, nineteen of whom were Dominicans, was solemnly beatified by Pope Leo XIII in 1900.

During the famous sermons of the Abbé Lacordaire at Metz, Jandel asked him to come and address his students. Several times he went himself to hear the great preacher in the cathedral, and always with a growing admiration. He began to get intimate with Lacordaire, and as he had been much struck with the power of his word in the pulpit, so was he now fascinated by the frankness and simplicity of his conversation. The admiration was mutual, and ripened into friend-

ship, and Lacordaire soon asked the young Superior if he would enrol himself among his companions, telling him that he had resolved to re-establish the Order of St. Dominic in France. But Jandel had to explain to him that it was settled that he was to become a Jesuit—"I have actually promised Père Morin, my director," he said.

"Certainly," replied the other, "you would enter a militia admirable for its devotedness; but would you not do still more good with us who actually have, what it [the Society] has not in the same degree (all holy though it be), the *aura popularis*, public favour? This state of feeling, permitted by Divine Providence, seems to show that with us you would be able to fight for the Church to-day with better chance of success."

Jandel, it is clear, was deeply impressed: he sought out his director and told him everything. After prayer and reflection Père Morin said to him: "My dear friend, the Abbé Lacordaire is right. It is probable that with him your work for good will be more powerful than with us, so I free you from your promise and allow you to respond to his appeal." An answer, says Fr. Cormier, admirable for its disinterestedness on the part of a religious who knew the value of this recruit, who was deeply attached to his institute, but who subordinated the interests of his spiritual family to those of the Church.

The *Memorial for the Re-establishment of the Order of Friars Preachers in France*, published by Lacordaire in the beginning of 1839, added strength to the attraction which Jandel already felt, revealing to him, as it did in a forcible and vivid way, the peculiar genius of the Order, and the suitableness of its aim and methods to the present time. Nevertheless, many things still held him back from at once joining the Dominicans, and in a matter so serious as this he wished once more to speak with God in retreat. Although he had learned from St. Thomas that, after Baptism, vocation to the life in religion is the greatest gift given to man, he knew also that the religious state is a continual sacrifice, a whole-burnt offering, and a lifelong martyrdom, and that consequently, before settling such a question or taking such a step, no precautions, no means to prevent a mistake, should be neglected. The occasion was providential, for, the three years having expired, he was free to set out for Rome to seek for light.

On his way thither he called on Lacordaire, who was making his novitiate at Viterbo, and from him received advice on the best manner of studying his vocation. At Rome itself he saw a good deal of the Jesuits, especially of Père Rosaven, and even (though he never knew him well) of the celebrated Father Ventura. One of his first visits was to another Jesuit, Père de Villefort, one of the

General's assistants. When Jandel told him the reason of his coming to Rome, de Villefort replied characteristically : " Well, you have in Rome both St. Dominic and St. Ignatius : you must consult them, for in a matter like this it is better to consult not the living but the dead."

Jandel was never very strong, but perhaps it was anxiety of mind more than anything else, which caused the sickness that troubled him at this time. Lacordaire had warned him that in Rome two things were held in horror : a fire in winter and the sun in summer. Jandel was not yet sufficiently Roman to do without a fire, or perhaps he thought he needed one for the sake of his health ; it did not, however, keep him from falling ill. During his convalescence he made a series of excursions and pilgrimages with the double object of refreshing his soul in places of devotion, and of reinvigorating his body with change of air and scenery. He visited Monte Cassino, the shrine of the Benedictine Order, also Mugnano, a little village ten leagues from Naples, where he said Mass in the chapel of St. Philomena ; and finally he went to Nocera-de'-Pagani, so fragrant with the holy memories of St. Alphonsus Liguori.

After his return to Rome, Jandel was occupied with a little preaching, but he never forgot for a moment the question of his future. For a long time now he had felt his Dominican vocation, but

he wanted to believe in it. He wanted his parents and friends, moreover, who would perhaps have preferred him to enter the Society of Jesus, to believe in it also. It was his ardent wish, then, that his choice of the Friars Preachers should be supported by the strongest motives of faith—that it should, in fact, be based upon the authority of the Church itself as voiced by the Father of Christendom. He had already been presented to several Cardinals, including the famous Mezzofanti; but the Pope himself was more difficult of access. At last, however, through the French Franciscan, Fr. Vaurès, he succeeded in obtaining an audience, and he told the Holy Father at once of the doubt that had been troubling him for so long, as to whether he ought to become a Jesuit or a Dominican. Gregory XVI must have smiled to himself at the simplicity of the great big man before him (Jandel was very tall); but unwilling, naturally enough, to attempt to settle such a question off-hand, and desirous at the same time of showing himself to be impartial, he replied briefly: "Both Orders are excellent, both have had great Saints, and whichever you choose, you [measuring him with his eye] can be a big Saint"; and then, changing the conversation, he asked after Lacordaire.

The great question, therefore, still remained unsolved. However, the Pope's inquiry after Lacordaire did not pass unnoticed by Jandel, and

another circumstance, trifling as it may seem, which made an impression upon him, was that one day about this time, on opening his breviary, he found placed there by some unknown hand a little picture of St. Dominic preaching. He made another retreat, and felt himself steadily inclining in favour of the Friars Preachers. One last scruple, that there might be something too natural in his affection for Lacordaire, was swept away by his Jesuit director. Père de Villefort, who had already decided the Dominican vocation of a young Alsacian painter named Danzas, settled it also for Jandel. He declared that there was no longer room for doubt, and that it was necessary to act resolutely. Authority had spoken in the person of his spiritual director, and Jandel now believed that God wished him to enter the Order of St. Dominic.

The sequence of events need be but briefly touched upon, for they are well known to English readers of those two delightful volumes, *The Inner Life of Lacordaire* and Sydney Lear's *Jean Baptiste Besson.* Lacordaire and his first five followers, of whom Jandel (already a tertiary) was one, entered Santa Sabina in May 1840. In this, St. Dominic's own convent, they prepared for their mission of re-establishing the Dominican Order in France, and devoted themselves assiduously to the study of the *Summa* of St. Thomas. Just as it had been

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arranged that they should all begin their novitiate together in the convent of San Clemente (the Belgian Prior and Spanish Novice-Master had actually been chosen), the enemies of Lacordaire succeeded in moving the Roman authorities to scatter the little band. Lacordaire himself, who of course had already passed through his novitiate, was retained in Rome; some of the others were sent to Bosco, the birthplace of the great Dominican Pope, St. Pius V; while Jandel and the rest went to La Quercia, the convent at Viterbo. On 15th May 1841 they were clothed in the habit of religion, and Jandel received the name of Vincent after St. Vincent Ferrer. They were professed in the following year, adding to the three vows of poverty, chastity, and obedience, a fourth, namely never to co-operate actively in any arbitrary modification of the legislation of St. Dominic; and though they were afterwards released from this vow by the Master-General, it shows well the spirit of earnestness and devotion with which they entered upon their lives as religious. They then went to join their brethren at Bosco. In June 1843 Jandel was appointed Superior of the newly-founded house at Nancy. In the following year he was removed to Chalais as Prior and Lector, and was again able to enjoy delightful rambles, loving especially to meet the Carthusians and to join with them in their weekly *spacimentum* or walk. It was whilst

holding office at Chalais that he received the letter from Lacordaire in which he was exhorted to maintain the spirit of their restoration, which was the spirit of strict observance. "I would rather see everything perish," wrote the great master, "than that this house should fall from its original fervour into coldness and relaxation." In the postscript of the letter, for having accepted without permission the invitation to give the pastoral retreat at Lyons, Jandel, Prior though he was, received a correction and a severe penance—"Oh! how sweet and comfortable it is to see brethren fervent and devout, regular and well disciplined!"[1] Flavigny was opened in December 1848, and Jandel was Prior there for a short time, but he was soon sent as Lector to the newly-founded house at Paris, where he had Fr. Aussant for his Superior, and where he busied himself with the ministry of preaching and hearing confessions. Jandel became a well-known director, and many holy persons placed themselves under his guidance. Although he was not an orator like Lacordaire, his preaching was nevertheless very fruitful in its results. A sermon delivered at Lyons on the power of the sign of the Cross had the following extraordinary sequel. On leaving the cathedral, Jandel was accosted by a man who said to him: "Sir, do you believe in what you have just been preaching?"

[1] *The Imitation of Christ*, Bk. I. ch. xxv.

" If I did not believe in it, I should not preach it," he answered; " the power of the sign of the Cross is recognised by the Church; I hold it for certain."

The stranger expressed his astonishment. " Well, for myself," he said, " I am a Freemason, and I do not believe; but because I am exceedingly surprised at what you have been teaching, I am going to suggest that you should put the sign of the Cross to the proof. Every night we meet in such and such a street, at number so and so, and the demon comes himself to preside at the *séance*. Come with me to-night (we will keep close to the door of the room), make the sign of the Cross over the assembly, and I shall see if what you have said be true."

Jandel very naturally and very properly excused himself from entering into this sudden compact, and yet the man seemed genuine enough. " I believe in the power of the sign of the Cross," he said, " but I cannot agree to your proposal without mature consideration. Give me three days to think about it."

" Very well," replied the Freemason, " when you are willing to prove your faith, I shall be at your service," and he gave him his address.

Jandel went at once to Mgr. de Bonald, and asked him whether he ought to accept the challenge.

The archbishop called in some of his theologians and discussed with them for a long time the *pros* and *cons*. They decided at last that Jandel ought to accept the offer, so the archbishop sent for him and bade him go. "Go, my son," he said, giving Jandel his blessing, "and may God be with you."

Forty-eight hours still remained, and Fr. Jandel spent them in prayer and mortification. On the evening of the third day, he presented himself before the Freemason, completely disguised in the clothes of a layman. They set out, and soon arrived at the large hall luxuriously furnished, where they established themselves near the door. The hall gradually filled, and all the seats were occupied when, as usual, the demon appeared under the human form. Instantly, Jandel drew forth the crucifix which he had concealed upon his breast, held it in both hands, and made a large sign of the Cross over the assembly. A thunderbolt could not have had a more unexpected, sudden, or disturbing effect. The lights were extinguished, the chairs were upset, and the panic-stricken audience fled. The Freemason hurried Fr. Jandel away, and when they found themselves outside, hardly knowing how they had escaped from the scene of darkness and confusion, he cast himself upon his knees at the priest's feet. "I believe," he cried, "I believe," and, after the

necessary probation and instruction, he was received into the Church.

In May 1850 came the sudden call to Rome. Jandel himself was told what he was wanted for, but a strict prohibition accompanied the information, forbidding him absolutely to divulge the secret. On his journey south he remembered that he had not asked for permission to take milk in the morning on certain fast days of the Order; he hastened, therefore, to write to his Prior to obtain the ratification of the leave which he had presumed. Just then it leaked out in Paris that Jandel had been summoned to Rome to be made General, so there was ground for real edification when the Prior produced his letter asking for this little permission. After four months' delay, Pius IX, on 1st October 1850, appointed Jandel Vicar-General of the whole Order, and from that date may be said to begin the Dominican revival which will ever merit for Jandel the gratitude of all who love the Order and the Church. If at times the General made mistakes, if he selected as assistants men whose piety outbalanced their prudence, if he sometimes seemed severe and harsh or over-zealous, he himself was the first to regret it, and the extreme difficulty of the situation fully exonerates him. He never forgot his position of trust; and the rectitude of his vision, his steady advance to the end in view, his spirit of justice and absence of

FATHER JANDEL

self, his patience under every trouble, his condescension in hearing objections, his kindness to those, even, of whom he had reason to complain, and lastly his untiring effort to be a model as head of the Order—all this supplies the material for the eulogy which he so justly deserves.

CHAPTER II

BEGINNING OF THE REVIVAL

On 1st October 1850, the following decree was signed and despatched to Santa Maria sopra Minerva :

"Knowing that in the present condition of things and of the times, it would be very difficult to hold general meetings in the illustrious Order of Friars Preachers,[1] We, moved by Our zeal and Our favourable feeling towards the religious families, have wished to provide for the good and profit of the said Order. And We have judged it necessary, in order to attain this end, to choose a religious gifted with piety and prudence, and inflamed with zeal for regular discipline. Having, then, received different communications from persons placed above all suspicion, and after having weighed with care and diligence all the considerations concerning this determination, with the counsel of Our Venerable Brethren the Cardinals

[1] Fr. Vincent Ajello's six years of office as General had expired, and under ordinary circumstances a General Chapter would have been held to elect his successor.

of the Holy Roman Church appointed to attend to the affairs which concern Bishops and Regulars, We nominate, We depute, and We appoint Our dear Son, Vincent Jandel, as Vicar-General of the said Order of St. Dominic."

The burden of this appointment was felt most of all by Jandel himself. When first called to Rome four months earlier, he had thought of those words of St. Paul: "I go to Jerusalem not knowing the things which shall befall me there: save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions await me in Jerusalem." The Apostle's concluding phrase, however, "But I fear none of these things," [1] had strengthened and encouraged him; and now, taking for his armorial bearings the Crown of Thorns below the Dominican crest, he at once set about the great work of reform. On 2nd October he announced his appointment in the following circular letter to the Order:

"To Our dear children in the Son of God, the Provincials, Priors, and other Brethren of the Order of Friars Preachers, We, Brother Alexander Vincent Jandel, by Apostolic Authority and according to the good pleasure of the Holy See, Vicar-General and Servant of the same Order, Health in the Lord.

[1] Acts xx. 22–24.

"Since, in spite of our opposition and of our insufficiency to bear such a burden, the supreme authority of the Apostolic See has called us to the government of the Order, we deem it necessary to write to you without delay to inform you of our promotion, to unite ourselves with you in the bonds of fraternal fellowship, and most earnestly to beg the help of your prayers for our unworthiness. And as we have nothing more at heart than to see, for the glory of God and the spread of His Church, our holy Order flourish and prosper as in its first fervour, we are resolved to devote ourselves entirely to this end, and as far as we can to second everywhere and always the efforts in this direction of brethren of good will.

"For we experience nothing more agreeable than to see our 'children walking in truth.'[1] It will then be a consolation and a glory for us each time that we shall succeed in establishing, preserving, or confirming in any convent the regular discipline so often inculcated by our General Chapters, and in thus seconding the ardent aspirations of those who, animated with the spirit of our holy Father St. Dominic, deplore the harm done to observance by the evils of the age, and who, eager to 'go on to things more perfect,'[2] are endeavour-

[1] II. John 4. Thoughts and texts from Holy Scripture are very intricately interwoven in Jandel's circular letters. I have aimed throughout at quoting the Douai version as far as possible.

[2] Heb. vi. 1.

ing to conform their lives to the precepts of our Constitutions. Far be from us the sin, before Our Saviour, of failing, when we shall find Brethren who have the 'zeal of God . . . according to knowledge,' [1] to second as far as we possibly can their holy desires, their right counsels, and their works of justice. For if we have not the intention of bringing back everyone without exception to the full rigour of a life (of which, nevertheless, all have made profession), nor of laying upon them a yoke which has become too heavy for their weakness (lest . . . 'a piece of raw cloth' being put 'into an old garment' there be 'made a greater rent' [2]), the least we can do is not to allow those to be turned away from their holy resolutions who are able to *will* and to *run* [3] that they may 'press towards the mark, to the prize of the supernal vocation of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded'; let us endeavour to come to relish the same good; 'let us also continue in the same rule.' [4]

"Meanwhile, it only remains for us to recommend ourselves more and more to your prayers—ourselves and the office which has been confided to us—for the 'prayer of a just man availeth much,' [5] and 'unless the Lord build the house, they labour in vain that build it.' [6] In the midst of so many

[1] Rom. x. 2. [2] Matt. ix. 16. [3] *Cf.* Rom. ix. 16.
[4] Phil. iii. 14–16. [5] James v. 16. [6] Ps. cxxvi. 1.

disturbances of things and of peoples we are surrounded by ruins ; but we are confident that these ruins can be completely restored, for God has made the nations of the earth curable.[1] May we be allowed then to apply to our present state the inspired words : ' This sickness is not unto death ' ; [2] ' Thy youth shall be renewed like the eagle's ' ; [3] ' Trust in the Lord and do good, and dwell in the land, and thou shalt be fed with its riches.' [4] God grant you all this blessing by His grace. Farewell.

" Given at Rome, in our convent of Santa Maria sopra Minerva.

" Fr. A. V. Jandel, *Vic.-Gen. Ord.*"

Holy and exalted indeed are the thoughts contained in this letter. Jandel understood perfectly well that there was only one means or method of enabling the Order to fulfil satisfactorily its sacred and salutary mission, and that that was an avowed return to the original ideal incarnate in St. Dominic and his first companions. That ideal, as the reader must be aware, unites the exercises of the monastic life to the work of the apostolate, the one, so to say, generating the other—a beautiful and bold idea, not altogether peculiar to the Order of Preachers. But, like all other systems of human construction, it is not without its drawbacks, and

[1] *Cf.* Apoc. xxii. 2.
[2] John xi. 4.
[3] Ps. cii. 5.
[4] Ps. xxxvi. 3.

in this case it is natural that difficulties should have arisen from the very loftiness of the ideal. To keep up to the high standard demanded, to march a whole regiment of brethren (not all of them exceptional men) along a path of such perfection, is an undertaking which may itself seem almost above human frailty. How much more difficult, then, must it be to bring back to this ideal those who have fallen from and forsaken it? Thus it came about that in some religious Orders no settlement appeared possible except a definite rupture between the religious and their Constitutions, resulting in the demand for a Papal bull of mitigation. In other cases, the only remedy seemed to lie in breaking off from the old stem, and in setting up a new and reformed branch entirely independent of its parent. The history of the Dominicans, on the contrary, shows us a record of quite a different kind. Just in the same way in which even the sincere Christian from time to time succumbs to torpor and tepidity, then does penance and reforms, so has it been with this Order; for, as often as it has wandered from the path of duty, it has, by a special grace of the Holy Spirit, become conscience-stricken, and been made to realise the necessity of renewing its higher life, but always, nevertheless, without detriment to its unity. Indeed, at the very time that the spirit of reform was binding the religious to their funda-

mental laws, it was binding them also to one another, and uniting them more closely to their chief head, the Master-General, and to the supreme head of the Church, the Roman Pontiff. Since unity, then, has ever been the proudest boast of the sons of St. Dominic, the word " reform " with regard to them means nothing more than a return within the Order itself to the more perfect observance of the rule.

The history of the reforms of the Friars Preachers affords reading which is both edifying and inspiring, for the work was always arduous in the extreme and beset with difficulties, and the reformers themselves of course were very holy men, if not actually Saints. The first great revival was effected by Blessed Raymund of Capua, the twenty-third Master-General, the confessor and biographer of St. Catherine of Sienna. He laboured strenuously to repair the ravages made by the Black Death thirty years before, and by the Great Schism, the termination of which he did not live to see. It is worthy of remark that all the arguments, which are brought forward in these days against the strict observance of the rule, were urged, everyone of them, against this holy reformer four hundred years ago. The accusation of sowing discord and division in the Order, the assertion of the change of times and manners, the excuses of the frailty of the body, of the necessity of study,

and of the call of the ministry, were as familiar to Blessed Raymund as they have been ever since to all superiors zealous for the law. Such objections will always make the work of reform painful and difficult, but for this very reason the more meritorious. That of which we have been speaking was eminently successful. It gradually spread so as to exercise its most beneficial influence in every Province except one.[1] Must we name that one? It is an undeniable and significant fact that the English Dominican Province, as well as that of the unreformed English Franciscans, did not give a single martyr to the Church in the reign of Henry VIII. The *Observantine* Franciscans, on the other hand, who owed their origin to a movement which sprang into being at the same time as Raymund of Capua's revival among the Dominicans, produced in six years three times as many martyrs as all the other religious Orders taken together did in a hundred and fifty.[2]

[1] *Cf.* Mortier, *Histoire des Maîtres Généraux*, vol. v.

[2] The fact that the Dominicans produced no martyrs under Henry VIII becomes still more significant when we find that in 1529 (if it had only been twenty years earlier!) permission was obtained from the Master-General by two of their number to restore, in some convent in England, what is actually spoken of as "the *collapsed observance* of the Province." (*Cf.* Palmer, O.P., *The Friars Preachers of Oxford*, in the *Reliquary*, April 1883, pp. 211-2). Indeed, if the Black Friars as a body were far from being utterly demoralised—and historical research has failed to furnish us with a single case of serious delinquency—

It was upon the stormy waters of reform, then, that Fr. Jandel embarked in 1850. "The new General had no easy task before him; the very facts of his youth, his being a foreigner, and the unusual way in which he was appointed, were calculated to excite opposition, and he had to deal with men whose age and intellectual capacities were in many cases entitled to all respect." [1] Jandel, however, set about his work with caution as well as zeal. On 10th October, he addressed a circular letter to the different Provincials, in which he ordered them to forward to him within a month a full account of their respective Provinces. This letter is not given by Fr. Cormier, but I have been fortunate enough to find, in the library at Woodchester, the copy of it that was despatched to England. The Provincials were to inform the General how many subjects and houses they had, and in future were to send to Rome every year, in obedience to the ordinations of

if, as it seems, only comparatively few of them took the oath of supremacy, and if but ten of their number, out of perhaps 1000, can with any degree of certainty be called traitors and apostates, nevertheless, judged according to the high standard of the Dominican Rule, they cannot, I am afraid, escape condemnation. They had even ceased, and that with no valid excuse, to send representatives to the General Chapters of the Order, so that it is not altogether without reason, I think, that the Province of that time has been compared by a modern historian to a withered branch.

Jean Baptiste Besson, p. 166.

many General Chapters, some sort of official *catalogus Provinciæ*—an injunction that is eloquent as to the previous state of affairs. They were to tell him about their apostolic and missionary work, and also about their monastic observance,

" especially stating [the letter continues] if there be in it [the Province] any convent in which, according to the ordinations made by very many General Chapters on this extremely important point, regular discipline flourishes in all its perfection. It will be well to quote one of these ordinations *in extenso*, and to recall it to the minds of everyone. ' We order and most strictly command all the Very Reverend Father Provincials, that each one of them fix upon one or more convents in his Province (according to the quality and number of the brethren), in which the rule and Constitutions of our Order may be fully observed in all their rigour by everyone living there ; nor may it be possible for anyone staying there, in any way or under any pretext or consideration (excepting only that of actual infirmity), to be dispensed with regard to flesh meat or any other things that are inconsistent with the regular life. . . .' [1] (Valladolid, 1605, Ord. 16.)

[1] These words exclude unlawful dispensations, whether those that are excessive and unnecessary, or those that are peculiar to certain places and convents ; they do not apply to moderate and legitimate dispensations, which for the good of the Order

"But if not even one such convent is to be found in the Province, we beg of you to tell us if it would not be possible for a certain number of brethren, sufficient to establish a convent of observance, to be assigned to one house—men who voluntarily and of their own free will may be prepared, perhaps even who (as we have already learned from experience) *with desire* may *desire*,[1] to embrace the more perfect discipline that is in accordance with the Constitutions."

If this were the case, the General wished to be given the names of the religious, also the names of any who would volunteer for the foreign missions, one of the greatest glories of the Order being, he said, that it had never ceased to produce missionaries and martyrs. By this same letter, the Provincials were empowered and commanded to order back within fifteen days any of their subjects who on account of the recent political troubles had been living away from their convents. They were asked to collect alms and contribute to the work of repairing the great church and convent of the Minerva (the only Gothic church in Rome), which had been allowed to fall into a sad state of neglect.

and the salvation of souls may rightly be granted, according to the spirit of our institute, even to the most fervent religious. Cf. *Constitutiones Ord. Præd.*, D. II. Cap. iii. d. xvii., where the ordination quoted in the text is embodied.

[1] *Cf.* Luke xxii. 15.

Finally, they were informed of certain decisions of the Sacred Congregation of Rites, dated 7th September 1850, with regard to certain rubrics of the Mass and Office.

This inquiry of Jandel's certainly went to the root of the matter, for the answers which he received revealed the real state of the Order, and laid bare the prevailing relaxation and decay. "Look to the Rock whence you are hewn" [1] had been Blessed Raymund's watchword, and, as in those days, so now, the most effectual method of restoring the true spirit of St. Dominic seemed to be the establishment in every Province of at least one convent in which the Constitutions should be strictly observed. Therefore, in December of the same year he addressed another letter to the Order, in which he developed his programme of reform.

"'We are the children of Saints,' [2] [he said], and we reap glory from our Fathers; [3] let us, however, beware lest, if we on our side are no credit to them, we be of the number of those whose glory is turned to shame; [4] for, as a degenerate son is a shame to his father, so is illustrious ancestry a dishonour to unworthy descendants, and the old nobility in that case becomes nothing but an empty

[1] Isa. li. 1.
[2] Tobias ii. 18.
[3] *Cf.* Prov. xvii. 6.
[4] *Cf.* Osee iv. 7.

title and the shadow of a great name. St. John the Baptist warned the Jews: 'Think not to say within yourselves, We have Abraham for our father; for I tell you that God is able of these stones to raise up children to Abraham.' [1] Our Lord Himself said: 'If you be the children of Abraham, do the works of Abraham.' [2] Let us beware lest the kingdom of God be taken from us, and given to those who bear more fruit. Brethren, 'we trust better things of you.' [3]

"See how, ever since the burden of office was laid upon us, we have shown the confidence that we placed in you, and have appealed to men of good will. But it may be that there are some who do not dare to make known their desires of working for observance or of being employed on the foreign missions, whether out of humility, not wishing to put themselves forward as better than others, or out of prudence, lest they should incur the charge of singularity and rashness in undertakings which have been represented to them as without any prospect of success. We say to you, therefore—to all of you as to our sons—Lay open yourselves in our regard. Let whosoever has zeal for the law delay not to make known to us his feelings. And, in order that there may be no obscurity as to our intentions, we will anticipate your doubts.

"Firstly, when we speak of establishing con-

[1] Matt. iii. 9. [2] John viii. 39. [3] Heb. vi. 9.

vents of regular observance, we mean the integral re-establishment of regular discipline such as has been ratified by our holy laws, with no other dispensations than those which, according to the Constitutions, the Superior may give to individuals for the sake of the ministry or of their health. We mean the recitation of Matins not later than three o'clock in the morning—the limit fixed in 1735, so that this prayer should be truly the *night* office. We mean perpetual abstinence in the refectory and at the meals of the community, the observance of the fasts, the wearing of woollen garments, and fidelity to the choral exercises. We mean above all the chapter of faults and perfect community life, points against which no one can make use of the excuse, urged endlessly every day, of having to look after one's health.

"As to the foreign missions, no longer would there be any fruit to hope for, but rather serious misfortunes to fear, if subjects were sent to them who were not 'rooted and founded in charity,'[1] conspicuous for self-abnegation, practised in daily mortification, and adorned with all the virtues of a good religious. We are resolved, then, to make use of those only who during a considerable time shall have proved their vocation in a well-regulated convent, in which they shall have given unequivocal signs of constancy and progress. Thus will

[1] Eph. iii. 17.

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the prosperity of the missions and the eternal salvation of the missionaries be simultaneously provided for, since feeble souls, or those moved by imagination, love of novelty, ambition, or any other irregular motive, to wish to depart for distant lands, will be prudently set aside.

"If I write with too much severity, my Brethren, it is to remind you of what God demands of you, according to the grace which has been given me to be the minister of Jesus Christ.[1] And now I commend you to this grace, which is powerful to edify and to give us the 'inheritance among the Saints.'[2]—Farewell.

"Fr. Vincent Jandel, *V.-G.O.*

"Rome, 26*th December* 1850."

Another letter had been addressed a little before this to the Province of France, and we cannot afford to omit it here.

"Very dear Brothers and Sons in Our Saviour,—The very moment the intentions of the Sovereign Pontiff became known to us, our first thought was for you. God is not, indeed, in want of men, since from mere stones he can 'raise up children to Abraham,'[3] but when He honours us, in seeing well to choose us for co-operators, *Dei adjutores*, it is a glory that we can never really

[1] *Cf.* Eph. iii. 7. [2] Eph. i. 18. [3] Matt. iii, 9.

appreciate and never pay back by sacrifices that are too generous. May we be allowed, then, to say to you with the Apostle: 'See your vocation, brethren';[1] and, I 'beseech you that you walk worthy of the vocation in which you are called.'[2]

"You are not only called to furnish the Church in France with a body of auxiliary troops, numerous and faithful; you ought also to conspire by your efforts and your works to render to the Order something of its ancient splendour, by bringing to bear upon it not merely the merit of your devotedness but also the example of your regularity and of your respect for our holy Constitutions. Let us love them, therefore, and observe them; let us make a constant and serious study of them; but let us observe them *all, without distinction, with neither restriction nor reserve.* A single systematic derogation would be a principle of death, because it would introduce what is arbitrary, as well as the Protestant or Rationalistic principle of private authority with all its consequences.

"In fact, to call in question on one's own authority the observance of one single article of the law, is to cease henceforth to regard it as the expression of God's will, it is to cease to obey it because it is the law imposed by Saints and sanctioned by the Church, it is to give every individual the right to call in question the observance of every

[1] I. Cor. i. 26. [2] Eph. iv. 1.

article, and then the fruits of this practical Rationalism soon become visible. This, in a few words, is the history of the decline of all religious Orders. If the men who first arrogated to themselves the right of arbitrarily introducing some modification, however useful it appeared to them, under pretext, for example, of favouring the studies, or health, or the ministry, if these men could have seen the fruits of death which their example and their doctrine were to produce by the end of half a century, they would have been overwhelmed with horror and remorse. Let us at least profit by experience so dearly bought, and not run the risk of renewing it. You therefore, who have only just been born again, and who are in all the fervour of a first generation, fortify yourselves in good time against this danger, in order to preserve from it those who will come after you. 'Dearly beloved brethren . . . my joy and my crown, so stand fast in the Lord.' [1]

"The world, even the Christian world of to-day, will tell you what for the last ten years it has repeated to us a thousand times, that in the interests of your ministry you ought to mitigate the observance. Recall, then, this thought of faith, so simple and yet so badly known: 'Neither he that planteth is anything, nor he that watereth; but God that giveth the increase.' [2] 'I have

[1] Phil. iv. 1. [2] I. Cor. iii. 7.

laboured . . . abundantly . . . yet not I, but the grace of God with me.' [1]

"*What is the use of being able to increase your work tenfold, if it is to be only at the expense of more intimate union with God? If the means which you employ are not in conformity with the laws of the Order, they involve a diminution of grace which will paralyse your efforts.* It is not talent, learning, or the work of man, which converts souls, but grace and charity; now we shall only become holy by reverence for our rules and by inviolable fidelity in observing them. God alone gives fruitfulness; if He does not bless the tree, it remains barren and withers away to such an extent as to deserve that sentence of the Master: 'Why cumbereth it the ground?' [2] Oh, how many are the withered trees in the garden of the great Husbandman! Oh, how much land lies untilled waiting in vain for a hand to cultivate it! 'Lift up your eyes, and see the countries, for they are white already to harvest'; [3] . . . 'All seek the things that are their own, not the things that are Jesus Christ's.' [4]

"And do not limit your gaze to the wants of your own country; take in at one glance the whole Catholic Church, whose sons and ministers you have the happiness to be; carry your eyes to the distant missions which for so many centuries your Fathers have watered with their sweat and

[1] I. Cor. xv. 10. [2] Luke xiii. 7. [3] John iv. 35. [4] Phil. ii. 21.

their blood. From all sides we receive suppliant appeals, which rend our heart because we can only reply by refusals the bitterness of which we cannot sweeten even with vague promises. 'The little ones have asked for bread, and there is none to break it unto them.' [1] Well, then, for the foreign missions also we rely upon you. We know that alms do not grow scarce, so let us not fear to see zeal for the missions develop in the midst of your new-born Province. We feel sure, on the contrary, that this will strengthen its life, and be for it a new source of blessings, grace, and fruitfulness, that Our Saviour will repay this zeal by more numerous vocations, and that He will indemnify your Province a hundredfold for each sacrifice made for this end. Let us conclude this letter with the words of the Apostle to his dear Philippians: 'For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue' which can merit praise by your docility, see what you ought to realise, 'and the God of peace will be with you.' [2]

"We bless you in Our Lord, and ask of you for the Order, for our assistants and for ourselves, the help of your prayers.

"Fr. A. V. Jandel, *Vic.-Gen. Ord.*

"Fr. Hyacinth Besson, *Prior and Socius.*"

[1] Lam. iv. 4. [2] Phil. iv. 8, 9.

This second signature, of the Prior of Santa Sabina, reminds us that one of Jandel's first acts was to establish in Rome a convent of observance, the history of which, however, must form the subject of a separate chapter.

CHAPTER III

THE FIRST CONVENT OF OBSERVANCE

The first house of observance aroused a great storm of criticism, dissension, and active opposition. The General had insisted upon the night office and the abstinence in the refectory, but otherwise he was lenient enough ; he had taken the climate and people into consideration, and had allowed (what was not then allowed in the French Province) the *frustulum*, or a little collation in the morning, on the fast days of the Order.[1] Fr. Hyacinth Besson, whom Jandel appointed the first Prior, was longing to return to what he called " our bounden duty and practice." On the day after he was installed in his new office at Santa Sabina, 23rd October, he wrote to Fr. Danzas :

[1] The *frustulum* on fast days of the Church was an introduction of the early part of the nineteenth century ; but in 1850 it was not yet a recognised principle that what was allowed on fasts of the Church should be allowed also on fasts of the Order. Upon this and many other points there was at one time much difference of opinion. The General Chapters, however, of 1871 under Fr. Jandel and of 1885 under Fr. Larroca settled the questions at issue and left no room for divergence of thought.

"I reached Rome four days ago, but I have not had a moment at my own disposal till now. Yesterday evening I came here as Prior; we shall be about twenty in all, Novices and Fathers, and our aim is to live more strictly in accordance with the spirit of our Order, though we shall still come short of the perfect fulfilment of our Constitutions, short even of what we have been able to do in France. The Italians are frightened at the idea of an exact observance of our Rule, and it will not do to lay upon them more than they are willing to accept at present. We must be content to do what we can now, and look on to the time when we may aim at better things; nevertheless I hope that time may not be far off, and that we shall ere long return to our real bounden duty and practice. I shall take the measure of my companions, and see who can be trusted, and whenever there are as many as four who heartily wish it, we will go in for the great work of reform. I am certain we shall never do anything really lasting until we go back fully to the life our predecessors led. . . . I do not know whether St. Dominic's stem will flourish anew in our day in Italy; anyhow it certainly thrives in France. . . . Let us be filled with the spirit of self-sacrifice, and we shall be true men of God, real Apostles. Let us adhere diligently to the practice of our Rule—neglect of that has been the cause of all our ills; our Rule is our life—let

us never lose sight of that truth. Let us strive to be religious not merely in name and habit, but really and truly, and to that end let us study to imitate our saintly forefathers in all things. . . . This is what our very Reverend Father [Jandel] thinks about the Order; he would have us seek strength by internal regularity and external activity, and that activity will be in proportion to the inward vigour from which it emanates. Let us each strive to be ourselves what we should be, and then our aspirations will not remain mere sentiment, but they will take shape in real work." [1]

But many difficulties had to be faced, for opposition arose even from men who saw well enough the need of reform in general but not of such reform as was now being brought into operation. It was at this time that Jandel was nicknamed the "great Tiger," the "little Tiger," incongruously enough, being Fr. Besson. The latter must again be our informant.

"Our house [he wrote] consists almost entirely of young religious who are either novices or students, and who cannot as yet serve the Order as we hope they will hereafter; but their hearty goodwill is an encouragement to us, and we trust that God will continue to bless our small beginning. The

[1] *Jean Baptiste Besson*, pp. 168, 169.

Reverend Father has an immense burden resting on him, of which the weight increases daily, and he does indeed need our prayers. His task is so difficult that he can only hope to perform it with the help of God's special grace. Mine is easy in comparison, having only to deal with men whose will is all in the right direction, and but for the share I must of course take in our dear Father's Cross, I should have nothing to trouble me. All the while our work prospers, in spite of all the opposition of the devil; it advances but slowly of course, but the spirit of reform gains ground, and begins to show some result; above all we are upheld by the unquestionable tokens God has given us of His protection. These are so clear, that we cannot fail to see His Hand in all that has occurred, and so we are strong in hope; no such undertaking ever was made without great difficulties to encounter. God would have man feel how powerless he is, before He blesses the work, so that we may realise that all good comes from Him alone, and may be humble in success, giving all the glory to Him Who Alone is worthy of glory.

"The work of reformation goes on, though but slowly, and day by day the burden presses more heavily on our Reverend Father-General; as his sphere of action grows larger, his anxieties necessarily increase, and at times he is very much oppressed by the difficulties he has to encounter.

Still his courage does not fail, feeling as he does that he is upheld almost visibly by the Hand of God in all that concerns the Order. Such difficulties are inevitable; no great work was ever yet accomplished without a great deal of suffering." [1]

No student of ecclesiastical or religious history will be surprised at the opposition raised against Jandel's reform. Serious difficulties arose among the monks of the West, just in the same way in which they had penetrated even into the holy retreats of the Thebaïd. Such things are providentially allowed in order that the goodness of God, who can turn everything to His glory and the welfare of souls, may be clearly seen: they prove to the individual religious his own feebleness when left to himself, and enable him to appreciate to some extent the depths of the economy of the divine wisdom manifested in the establishment and preservation of the different institutes; and they give him finally a salutary lesson of charity with regard to those of his companions who, whether from their previous education or present surroundings, or from any other cause, do not regard things in the same light as he does. Of course, if one is called upon to say where exactly the blame lies in difficulties and disputes of this kind, there can be no doubt whatever but that it rests on those who through weakness or carelessness

[1] *Jean Baptiste Besson*, pp. 170–172.

begin to undo or to alter the traditions of their Order, and who in this way lose all sense of its fundamental spirit.

The arguments urged against observance have ever been the same. There are men who will allow that strict observance would be ideal and beautiful, but who grieve that it cannot, alas! be practised in these degenerate days as it was of old, and that it is rather for us "to be wise unto sobriety." [1] Some, however, will actually denounce it as the ruin of health, others as teaching the young subjects to contract habits of being too punctilious. Some will complain that it makes men, who should be apostolic, over contemplative; others that, as savouring of formalism, it occasions the culture of the interior man to be neglected. Some will maintain that it does not prepare for their future lives men of study, others that it produces abstracted people utterly wanting in all practical sense for the ministry. The reader will observe that there is not much consistency in these complaints, but no matter, for those who urge them are at least agreed upon one point, namely, that the men who insist upon the observance of the rule to the letter are shutting their eyes to light and even their hearts to grace, that they are falsifying the ideal, and that, far from doing good, they are running the risk of bringing all to ruin.

[1] Rom. iii. 3.

Sentiments of this sort were rife when Jandel, who had set out to visit the English Province, was abruptly recalled to Rome by news received from the Procurator-General that, for the sake of peace, the Cardinal Prefect of Bishops and Regulars had decided to settle at once the questions under dispute about Santa Sabina. The opponents met; and Jandel defended his conduct with dignity and even emotion. His adversaries yielded in great part, and accepted a large number of observances, including even the abstinence in the refectory, from which, however, individuals were to be readily dispensed. But there was one thing which they could not bring themselves even to tolerate—the night Office. On that point they would hear nothing—that must go even at Santa Sabina. Such an attitude of mind is intelligible when we recollect the previous condition of the Order: its traditions had disappeared, and its members, through their own fault or that of their predecessors, had lost all sight of its true and fundamental ideal. But if the abolition of the night Office was the fixed resolution of his adversaries, Jandel on his side was quite equally determined in the opposite direction. Indeed, he was fully prepared to resign his office rather than sacrifice so important a point. But fortunately he was not alone in his love and respect for the Rule, and he found himself supported by his

devoted community at Santa Sabina, by his own brethren in France, and by a little band of loyal sons at Woodchester. These last, in their almost excessive zeal, not content with rising in the night, must needs walk out into the open in all weathers and in every season, and down a country road for some hundred yards to the church—a practice which they continued for more than two years until the present Priory was built. Jandel, then, with these faithful adherents all clinging to St. Dominic's ideal, had to go to battle with the world. He was no blind bigot, sticking stubbornly to his private opinion or to some favourite practice; on the contrary, he was simply performing his duty, as may be seen from the following beautiful and instructive examination of his conscience as to whether or no he could be justified in abolishing the midnight Office.

"How can I possibly consent to do such a thing [he said]? Has Providence by its impenetrable ways led me to where I am, that I should now draw back without reason? In the very hour when the Holy Father has chosen me to be the restorer of regular discipline, ought I to work to demolish it with my own hands? After having overcome, in view of the good that would follow, my own very lively fears, should I yield to the fear of men, to the fear of the mistake I am thought to be

making, as stubborn and unintelligent? Ought the opposition which was raised to try and stop my nomination, now succeed in thwarting my first efforts? Is not the observance which is attacked one of the most sacred things in the deposit which St. Dominic has confided to me as his successor, and ought I not to guard it faithfully? Would not the same principle, in virtue of which I am now desired to sound the retreat if only from one or two positions (as they assert), far from making the situation more secure, only be applied in due time and in an unassailable manner to the remaining observances which to-day they condescend to spare? Ought a few men, well intentioned (as I love to believe them to be), and convinced perchance that they render service to the cause of God,[1] but men forsooth without warrant, and without any other outlook than the ruins of the age from which they have sprung, ought such men I say (filled with fear as they are at what they see before them) to take the place in my eyes of the whole phalanx of Master-Generals, Capitular Fathers, illustrious Reformers, and 'so great a cloud of witnesses,'[2] all of whom in rendering homage to the traditions of St. Dominic have but

[1] This is of course a reference to John xvi. 2, the context of which is worth noticing: "They will put you out of synagogues, yea the hour cometh, that whosoever killeth you, will think that he doth a service to God."

[2] Heb. xii. 1.

one voice? Should I, who desire so much to establish in every part of the Order at least one chief convent celebrating the night Office, should I contribute to the destruction of this beautiful observance where it is in full vigour and here in Rome itself, in one of the most ancient sanctuaries, under my own eyes, under the eyes of the Pope, and implore his approval? I have questioned my soul thoroughly, and it has given me only one reply: *I cannot.*"

These reflections are but an echo of the words of St. Peter Damian. "Take care, very dear sons," he used to exhort his brethren, "lest in our time our holy life should come to grow slack, and, falling off little by little (a thing that does not please God), should fail altogether. . . . What we have received from our Fathers, let us transmit pure and intact to our sons." If the little things had been observed, the great things would not have fallen into desuetude, and the Order of Preachers would not have sunk into relaxation. All the monastic traditions of the Order, even the most minute, have an important place in Dominican observance. They are calculated to raise the mind and heart to God, and have been deliberately set up in contrast to the usages of the world. They form a system to baffle and humble the pretensions of human reason, and they are a source

of grace. Of course, to many Protestants, to Rationalists and Infidels (and alas! how many English Catholics to-day are influenced and affected by the tainted atmosphere around them) such practices may well appear not merely trivial but despicable and ridiculous. To devout Christians, on the other hand, whose faith is unimpaired, they afford practical examples of religious obedience, true simplicity, and the folly of the Cross.

Strong in his ideas, Jandel, far from taking any steps to induce the Holy Father to sanction the proposals of mitigation, wrote to implore the Pope's protection.

"Most Holy Father,—The responsibility which weighs upon me in the difficult position to which Your Holiness has thought fit to call me, makes it a matter of conscience for me to lay before you with humble and filial frankness my fears and my convictions on the subject of the alteration of observance which threatens the convents of La Quercia, Santa Sabina, and Rieti. I say *the alteration of observance*, because I have taken scrupulous care in imposing on the religious of these convents nothing beyond what is prescribed for us; and whoever would assert the contrary, would prove either that he does not know what is done at Santa Sabina, or that he is ignorant of our legislation.

"Now this alteration, if it takes place, will be

the solemn disavowal of my circular letter of 26th December, concerning which your Holiness deigned to intimate to me your satisfaction. That letter had for its sole object the inculcation of the necessity of a frank and complete return to the laws of our Order and to the tradition and example of our Saints—the principle upon which I have based the whole line of conduct which I have followed for a year, and which, by telling me to hold firm to it, Your Holiness has encouraged.

"And in what circumstances would such a disavowal be made? It would be when more than fifty religious, in the space of a few months, have been eager to overcome all obstacles and respond to my appeal; when the eyes of all are fixed on us; when a great number of others have made known to me in secret the same desires without yet daring to declare them openly, being held back simply by the fear of the approaching ruin with which, they are told, our work is threatened; when those who *have* grouped themselves around me enjoy peace of soul and health of body and exclaim that they have never been so happy—it is this moment, then, that they would choose to declare observance impossible, and, by rendering it criminal disobedience, to smother it in the cradle!

"If it has been necessary to take into consideration the state of the Italian Provinces, and to tolerate, even in their Novitiates, some mitiga-

tion of the severity of the Rule, I appreciate the gravity of the situation, and, without believing in the success of these means, I have nevertheless employed them. But this concession itself is a motive the more for not destroying observance in the convents immediately subject to my jurisdiction, and for not banishing it from these last homes which still cherish it.

"I am told that it is necessary to make concessions to the unhappiness of the times and to the general relaxation: but the Saints have always thought that the greater the disorders, the more were they obliged to supply the contrast of grand examples and great virtues.

"I am told that zeal ought to be regulated by prudence: but is indiscretion of zeal to be feared when one limits oneself to the observance of the rules practised by all our Saints whose heroic prudence has been declared in the bulls of their canonisation?

"I am told that it is necessary to look after our health: but individual dispensations, authorised, nay prescribed, by our Constitutions, have always sufficed and will still suffice to attain this end.

"I am told, lastly, that observance is detrimental to the studies and the ministry—as if our legislation had not from its very origin been intended for men devoted to the ministry and study! The approbation of the Church, and the experience

of six centuries [all but seven now] close the question. Observance is the necessary source of the grace which ought to make our human labours fruitful; it is the safeguard of study and of zeal, as the spirit of dissipation and immortification is their ruin.

"If it were a question to-day of trying experience, I should agree that one might well hesitate: but experience has been tried, and it has proved successful beyond all hope. It is now only a question of *continuing;* and if experience runs aground, there will always be time to do then what they want to do to-day, and there will be no danger in waiting.

"When so many disorders reign with impunity without your supreme authority and your constant efforts being able to apply the remedy, ought the one thing against which the all-powerful Holy See may be invoked with full success, be the observance of our rules? And must this observance be no longer even tolerated in a single convent in Italy?

"Most Holy Father, one of the many glories of your pontificate is the zeal which you have not ceased to display for the reform of the religious Orders. I cannot think that at the moment when, obedient to your voice, so many of our brethren have left all in order to devote themselves to this holy enterprise, they will see their hopes disappointed.

"If, nevertheless, in your wisdom, you demand of them this sacrifice, I promise you, on their part, in advance an unrestricted submission; but I cannot hide from you that it would be accompanied by profound discouragement which would drive back to the bottom of their souls, perhaps for ever, every generous impulse.

"*So many others are free to do evil: these only ask to be allowed to do good. The one favour which they beg from Your Holiness is to be allowed to lead a life completely Dominican, and to counteract in the presence of God and men, by the fervour and austerity of their lives, the sins of too large a number of souls.*

"This is the grace that I myself implore upon my knees, in their name and in mine.

"Deign to accept the homage of my profound respect and entire submission, with which I am, Most Holy Father,—Your Holiness's most humble, obedient, and devoted servant,

"Fr. A. V. Jandel,
"*Vic.-Gen. of the Friars Preachers.*"

After many delays, caused by one thing and another, a decision was at last arrived at on 17th March 1852. The midnight office was to continue at Santa Sabina; in the other convents, to appease the malcontents, the hour for Matins was left to the discretion of immediate superiors.

This latter concession, as we shall see, was of course only a temporary compromise to lessen the sting of defeat, for Jandel's victory was undoubted. Thus after a long and deadly strife were Santa Sabina and the Order saved; and the brethren of that convent, so full of Dominican memories, became a well-known feature of the Eternal City. Two types of men in the Rome of those days used to attract the attention of visitors: the Passionists from the Cœlian Hill, speaking Jesus Crucified rather by their pale and transparent faces than by the emblems of the Passion on their black habit; and then the sons of St. Dominic from Mount Aventine, Italian, English, German, and French, with the expression on their countenances that told of joy and peace. In truth, with their smiling cheerfulness, their modest gait and gesture, and with their large tonsures, they seemed like the apparition of some bygone age—a happy prelude to another Spring in the life of the Order. They were a living picture of what Our Blessed Lord had said one day to St. Catherine of Sienna: "The religion of your Father Dominic is a delightful garden, broad, joyous, and fragrant."

CHAPTER IV

VISITATION OF THE PROVINCES

JANDEL did not wait for the final settlement of the dispute about Santa Sabina before resuming his work of visiting the Provinces. England was the first place to claim his attention.

The English Province of the Friars Preachers was founded by St. Dominic himself at the General Chapter of Bologna in 1221. After producing in the course of three centuries many illustrious men, and playing an important part in the history of the country, it was ruthlessly destroyed by Henry VIII in 1538–9. In 1555 it was re-established by Queen Mary, only to be disbanded again by Elizabeth three years later. But although the Dominicans were forbidden by law to dwell in the land for which their predecessors had toiled with such devotion, they nevertheless survived the blow and never quite died out. Individual Englishmen were still to be found who chose to join the Order of Truth that they might help to stem the tide of heresy and schism. They would enter some convent abroad, and after receiving Holy Orders would return to their native country, no longer,

alas! openly as Black Friars, but secretly as disguised priests. The Ven. Robert Nutter, Arthur MacGeoghegan, Vincent Gerald Dillon, and Fr. David Joseph Kemeys were privileged to die for the faith; many others suffered the greatest hardships besides imprisonment and exile. In 1622, the number of Fathers having increased, it was found possible to form a Congregation. During the Commonwealth, however, there were no more than six Dominicans in England, and only about as many, belonging to the Congregation, abroad. In 1658, Fr. Philip Thomas Howard, afterwards Cardinal, founded the convent of Bornhem in Flanders and there erected an English Novitiate. Two years later he established at Vilvorde a community of nuns of the Second Order, which, after varying fortunes, now flourishes at Carsibrooke in the Isle of Wight. In 1686 England was once more raised into a Province—the same that exists to-day.

During the eighteenth century many Missions were undertaken by individual Fathers, the most noteworthy perhaps being Hexham, Leeds, Leicester (1777), and Hinckley (1765)—the last two have remained in the hands of the Order. In 1730, the first Provincial Chapter for nearly two hundred years was held in a private house in London, and canonical elections were re-established. But hard times were still in store for

these untiring sons of St. Dominic. The French Revolution drove them and their secular college from Bornhem in 1794; so they placed the college at Carshalton near Croydon in Surrey, and in 1806 erected the Novitiate there. Both, however, unhappily failed: the college was broken up in 1810, and the house finally abandoned in 1811. This sad event and the gloomy outlook before them caused the few Fathers, assembled in Chapter at Hinckley in 1810, actually to think of disbanding the Province. But God had been watching over these sorrow-stricken pastors, and He was not going to forsake them now. Just as in 1217 He had raised up Brother Lawrence of England [1] to encourage the little band of Dominicans who first went to settle in Paris, so now in like manner did He inspire the venerable Fr. Albert Underhill Plunkett to quicken in his brethren hope for the future. Hinckley was made the headquarters of

[1] It is to be regretted that we have so little certain information about Blessed Lawrence, as he is generally called. He was one of St. Dominic's first sixteen followers—one of those who chose for the Order the Rule of St. Augustine. He was sent to Paris in 1217, and on the way thither, as Blessed Jordan relates, received the revelation from heaven of the future success of the mission which he and his companions were undertaking—a circumstance, as Echard observes, which shows that he was a man of eminent holiness. Some time later he went to Rome, where, as Blessed Cecilia tells us, he witnessed at least one of St. Dominic's great miracles. But after that, unfortunately, he fades from our view, and becomes the subject of contradictory legends.

the Province, and the Novitiate was erected there in 1814. In 1823, the college, which sometime after the collapse at Carshalton had been again set up at Bornhem, was brought back and established at Hinckley, this time to be more successful.

It may be interesting to note in passing, that in 1727 Fr. Thomas Dominic Williams was consecrated Bishop, and made Vicar-Apostolic of the Northern District. Since that time several other Bishops have been taken from the ranks of the English friars: in 1804 and 1805, four Fathers left for America to found there the Province of St. Joseph, and the first Bishops of New York, Cincinnati, and also of the Cape of Good Hope (1834), all belonged to the Order of Preachers.

But if Hinckley was brought to this thriving condition, the English Province as a whole was still far from flourishing. During the 'thirties all the Missions save Leicester, Hinckley, and Atherstone (which last was abandoned later) had to be given up by the Order—Hexham in 1830, Leeds in 1833, Weybridge in 1834; and if from time to time others were taken up, they had all to be dropped again before very long, for the number of Fathers continued to diminish. In 1850 there were only nine of them, and in the course of the same year they were once more reduced to six. This, however, was the last storm of winter, and we come now to the "second spring."

William Leigh, a convert to Catholicism, built a church at Woodchester in Gloucestershire, which was consecrated on 11th October 1849. The Passionists were first put in possession of it, but they found themselves unable to submit to all the requirements of the founder, who desired an Order that would undertake the choral recitation of the Divine Office both by day and by night, together with the management of the parish. Mr. Leigh pressed the offer of this church so strongly upon the Fathers at Hinckley that they accepted it in October 1850. The Novitiate was removed there, and the strictest conventual life was once more (after an interval of fifty-five years) established by the English Dominicans under the immediate direction of Fr. Augustine Procter. It was at this juncture that the news reached England of Fr. Jandel's promotion to the generalate. Fr. James Dominic Aylward "of sweet and venerated memory" was Provincial, and he did not delay in writing to the new General.

"I come to lay at the feet of your most Reverend Paternity [he said], in my own name and in that of all our Fathers, my sincere congratulations and the assurance of my obedience. For indeed it would be hard to put in words the immense joy we all feel at seeing one so devoted to regular observance placed at the head of the Order. There

FATHER AUGUSTINE PROCTER

can be no doubt at all, but that this work, so ardently desired, will be completed by Almighty God Who has begun it. I can certainly promise you, in the name of our little Province, that we shall not be wanting when there may be question of co-operating, according to our means, in your very holy enterprise."—28th October 1850.

A few months later the General sent to Woodchester from Santa Sabina, Brother Thomas Burke (afterwards the well-known preacher), to teach the young community there the true traditions of the Order, to restrain, if necessary, undue severity, but to take care also that no point of observance was overlooked.[1] And now the General came in person to take his bearings, so to say, of the rising Province, and to see things for himself. He was accompanied by Fr. White and Mgr. Griffiths, the Dominican Bishop of the Cape of Good Hope, but he did not remain for long, as he had also to visit Ireland.

During the term of his first generalate, Jandel

[1] Fr. Burke was not sent, as has been sometimes thought, to mitigate the too strict observance of the Constitutions. Jandel would have been the last person in the world to despatch anyone on such an errand ; and, writing to the Prior of Woodchester a few years later, he said : *Vous pouvez en outre dire de ma part, . . . que je n'entend nullement qu'on s'autorise de la pratique de La Quercia ou même de Ste. Sabine, quand elle ne s'accorde pas avec nos constitutions.*

in the course of his visitations aimed less at making many ordinations than at taking account of the state of things, and at diffusing everywhere the true idea of Dominican perfection, to which, high and exalted as it is, he did not cease to exhort his spiritual children. His visits, then, at this period were primarily and above all visits of inspection ; and his influence consisted chiefly in the example that he gave of poverty, kindness, and charity, and the spirit of prayer—once at least was he found to have spent the whole night in this holy exercise. He ever bore in mind that His Divine Master " began to *do* and to teach," [1] and he wished, besides, to be able to say with St. Paul, " that such as we are in word by epistles, such also we will be indeed when present." [2] He always intimated to the Holy See the Provinces he proposed to visit, and having received authority he prepared to depart. His baggage was of the simplest, consisting solely of a sort of primitive hold-all, made of rough blue stuff, which, however, he treasured as the gift of his mother. Once on its way, this famous blue bag never left its master, to whom it supplied books, food, and clothing : it served as an excellent pillow at night-time, besides making short work for the customs officers. During the long hours of travel, the saintly General occupied himself in prayer, reading, and pious

[1] Acts i. 1. [2] II. Cor. x. 11.

meditation. He bore the journey's tedium with patience and cheerfulness, ever striving to conform himself absolutely to the holy Will of God. Objects of interest or curiosity, even lovely scenery which would have delighted him in his earlier years, passed now unnoticed before him: he had seen too much of the evil in the world, and of the evil in the Church, to enjoy such things, and, besides that, he could not tell how many difficulties nor how much opposition might be waiting for him in his endeavours to revive and restore the Order. Anything, however, that was sacred or holy attracted him at once, for, as he was well aware, the one source of real joy for him, which no one could take away, was union with God. Whether in celebrating Mass at the Tomb of St. Dominic, or in visiting the Shrines of Loretto, St. Nicholas of Tolentino, St. Francis, or St. Clare, he was surpassed by none in devotion. If the journey was to be long and food necessary, he used to take a couple of hard-boiled eggs, salt and bread, some dried figs for dessert, and some chocolate. This last he considered a luxury; but a quantity had been sent to him from America, and as it was too good for his ordinary collation, he said he would keep it for his journeys.

Several noteworthy incidents occurred during, or as the result of, this first visitation. Apulia,

Naples, and Sicily had become separate Provinces —a development calculated indeed to multiply dignitaries and at the same time to ruin observance. By two decrees, dated 1853 and 1854 respectively, these divisions were abolished, and the Province, known as *Provincia Regni*, was restored to unity—no doubt not to everybody's liking.

At Paterno, the Father Procurator, in honour of the General's visit, thought he would treat the community to a special dish. On entering the refectory for dinner, therefore, the brethren beheld a monster tart set in front of the General's place. At the beginning of the meal, however, a Capucin lay-brother appeared who had been sent by the Guardian of the neighbouring monastery with a basket of oranges, which he delivered to Jandel in person. The General saw his opportunity, and seized it: he gratefully accepted the fruit, but then, laying hold of the enormous tart, he placed it in the basket, and immediately sent the brother home.

To the Prior of Modica he gave a severe lesson of perfect community life. Knowing that the General would not take any dish not served to the rest of the community, the Prior nevertheless ordered that some special wine should be given him. Jandel noticed from its colour that it was not the same as what the community had, and he therefore drank nothing but water all the meal.

At recreation afterwards, he said to the Prior: "You do not treat your community well . . . you do not give them good wine."

"On the contrary," answered the alarmed Superior, "far from being bad, it——"

"Then why did you not give me the same as the others?" interposed Jandel.

"But—yours was almost the same (*quasi le même*)."

"Yes," said the General, "but I do not want to be a *quasi* religious."

The Prior quite understood; he made his *venia*,[1] and the General, after giving him the signal to rise, was as kind and gracious as if the incident had never taken place.

The visitation, however, was not always the occasion of such trifling episodes. In Calabria, for example, extraordinary difficulties had to be faced. The report was there spread about that this exact poverty, this strict common-life, which was being re-established, was in reality nothing more or less than a disguised form of revolutionary communism imported by Fr. Jandel from France. Indeed, it was only through the influence of Fr. Vincent Acquarone that the visitation was able to proceed at all. It was due to the prayers and penances, the humility and charity of this holy man, that

[1] *i.e.* a prostration on the ground made in acknowledgment of a fault.

regular life and strict observance were restored in several convents. But the opposition by no means died out at once, and an unfortunate incident soon stirred it up afresh. The Prior of one of these convents suddenly fell ill: his mind became deranged, and he cut his throat with his razor. The sectaries promptly took advantage of this opportunity, and crying out everywhere, "Such are the ways of these austere men! Such is the fruit of this so-called reform!" they proceeded calmly to accuse the community of murder. The affair became serious: the case was brought before the courts of justice, and the king himself was led to believe in the guilt of the Fathers. The consternation of the community may be imagined, when to their unspeakable relief Jandel himself arrived in their midst. Without taking any refreshment, he went straight to the chapel of St. Thomas, and from nine o'clock until far into the night was deeply absorbed in prayer. The next morning, as by miracle, the king, to the disgust of the sectaries and the astonishment of everybody, peremptorily suppressed the whole case. The reader will hardly be surprised to learn that this sudden deliverance was attributed to the prayers and vigil of the holy General.

Sicily and Naples having been visited, Jandel turned his attention to the little island of Malta, which, on account of its insular position, its own

language, and the faith of the people, had been erected into a distinct Province in 1838. Having paid his devotions at the famous grotto of St. Paul, he left Malta, and after his long absence returned once more to Rome. The death of his mother just at this time was a great blow to him; but it served to detach him yet more from the things of earth, and to inspire him with yet more zeal and energy in the great work entrusted to him. Although the Pope had only made him Vicar-General *ad beneplacitum*, that is for just as long or as short a time as he (the Pope) might wish, the Holy Father, after seeing Jandel at work, had determined to keep him in office for at least six years—and he had told him so. It was now with feelings of great relief that the General saw the expiration of this term gradually approaching, but at the same time he wanted at least to leave firm foundations upon which his successor would be able to continue the restoration of the Order. On 25th April 1855, he wrote a circular letter and addressed it to the Provincials, Priors, and all the Brethren of the Order, wishing them "health in the Lord and regular observance." As the letter fills a pamphlet of sixteen pages, it will be well to confine ourselves to the following extracts.

"Now that we have visited in person the greater number of our convents, we can think of nothing

better for the preservation and development of the fruits of this visitation than to recall to your minds certain ordinations of Sovereign Pontiffs and General Chapters. Because, it is not the want of legislation that has been the cause of our misfortunes, but the want of fidelity to that legislation; and what is the use of making new laws when, to put a stop to abuses, the observance of our old laws is quite sufficient? Nor can our own ordinations ever carry with them the same weight as the holy and venerable decrees of our Fathers.

"First of all, then, we lay before you for your meditation a letter worthy of everlasting remembrance and yet hardly known by any Brethren of the Order, which Benedict XIII our brother,[1] shortly after his elevation to the Papacy, addressed to the General Chapter at Bologna. . . . The exhortations of such a man, and words bearing such authority, can never be published too much; for they are calculated to edify and encourage us all, to comfort men of good will, and to confound, or rather to enlighten, those who are tempted to see in the observance of our laws indiscretion, exaggeration, or even impossibility. . . . The Chapter of Bologna extolled the 'discreet modera-

[1] Benedict XIII had a remarkable line of Dominican predecessors in the Chair of St. Peter: Blessed Innocent V (1276) was beatified by Leo XIII, Blessed Benedict XI (1303–4) was beatified by Clement XII, and St. Pius V (1566–72) was canonised by Clement XI.

tion ' of this holy and salutary advice from the Vicar of Christ : . . . let them blush for shame, then, who would quarrel with it."

Pope Benedict's letter, which was dated 8th April 1725, contained the following points. The night office was to be celebrated not later than the third hour after midnight, " and this in all convents of Novitiate, not only the Simple but also the Professed Novitiate." The choral duties were to be faithfully observed ; the obligation of hearing confessions was to be recognised as incumbent upon all, of whatever grade or dignity. There was to be absolute uniformity in the matter of food, and only woollen garments were to be worn. The Brethren were not to go out often, nor by themselves, nor without the Superior's permission ; they were to occupy themselves in study, and were to love regular discipline and sacred science.

Jandel himself then reminded them of a few other ordinations that were to be observed. Mental prayer was to be made twice a day— " without it all sense of Christian charity and religious perfection diminishes and is then lost altogether." A ten days' retreat was to be made annually by every religious. The Brethren were to be faithful to the common-life—under no pretext whatever was money to be kept by individual religious, nor were acts of proprietorship ever to

be tolerated. Care was to be taken that the lay-brothers received Christian and religious instruction, and approached the sacraments regularly and frequently.

"And now, Brethren, what shall I say? 'Walk worthy of the vocation in which you are called.' [1] . . . All discipline 'for the present indeed seemeth not to bring with it joy but sorrow: but afterwards it will yield to them that are exercised by it the most peaceable fruit of justice.' [2]

"Fr. Alex. Vincent Jandel,
"*Vic.-Generalis Ordinis.*"

Jandel had laboured for somewhat over five years at restoring and beautifying the spiritual house of God, when, fittingly enough, his office of Vicar-General was brought to an end just as he had completed the restoration of the material edifice of the Minerva. This church is the resting-place of the body of St. Catherine of Sienna—his own Saint, as Jandel loved to call her. Was it due to St. Catherine's loving care of her brethren that the Pope raised Jandel, even before the first six years had expired, from being Vicar to be Master of the Order of Preachers?

[1] Eph. iv. 1. [2] Heb. xii. 11.

CHAPTER V

PROGRESS OF THE REFORM

In the summer of 1855 Jandel fell ill. Pius IX, meeting the novices from Santa Sabina in the Roman Campagna, said to them : " Are you going to let Fr. Jandel die ? The Pope does not want that : he is the holiest man that I know in Rome." Not only did the Holy Father show his esteem for Jandel's virtue, but he also manifested the deepest satisfaction at his manner of governing the Order, and in the following December he decided to make him General proper—the seventy-second Master-General after St. Dominic.

" Nothing can be more pleasing to our Holy Father Pius IX [so ran the decree] than to promote, with all his strength, regular discipline in the religious families which have deserved well of the Catholic religion, in order that those who have enrolled themselves therein, vivified by the spirit of their holy founders, may aspire each day to better graces, both for their own sanctification and for the edification of the Christian people. Since, therefore, in the illustrious Order of Friars

Preachers, Vincent Jandel, a truly religious man, has applied himself valiantly in his office of Vicar-General to encourage and develop, by works, words, and example, a more real regular observance, it seems most expedient to His Holiness for the welfare of the same Order of St. Dominic (which enjoys His paternal good-will and His special favour) that the above-named religious should remain charged with the government of the Order, and be promoted, moreover, to the dignity of Master-General.

"Wherefore, the Holy Father by the tenor of the present decree, in virtue of His apostolic authority, deputes and constitutes this religious man, Vincent Jandel, as Master-General of the Order of Friars Preachers for six years."

Jandel hastened to communicate this news to his brethren.

"To our well-beloved in the Son of God, the Fathers and Brothers of the Order of Friars Preachers, We, Brother Alexander Vincent Jandel, Professor of Sacred Theology and humble Master-General and Servant of the same Order, Health and Increase of Charity."

After making mention of the great honour conferred on the Order by the elevation of Francis

Gaude to the cardinalate, the General goes on to speak of his own promotion, which had taken him completely by surprise.

"It is then for the second time [he said] that we are ordered to put our 'hand to the plough,' without being allowed to 'look back';[1] on the contrary, we shall set ourselves with a more joyful heart and ready will to 'the work whereunto' we have been 'taken.'[2] For the Shepherd of the Universal Church and Vicar of Christ has thought well to approve by his supreme authority the line of conduct which for nearly six years we have been following, and to confirm us as General that we may continue it."

Jandel then refers to his circular letter of 26th December 1850. What he said there with regard to the necessity of convents of observance for forming the young and testing the future missionaries, he wishes (he says) to repeat now. He will not allow the ordinations upon which the whole life of the Order depends to remain in the state of a dead letter. He will not allow piety to be separated from study (*scientia*), any more than he will allow study to be separated from piety.

"Our vocation [he concludes], embraces both

[1] Luke ix. 62. [2] Acts xiii. 2.

together, and only by their intimate union can an apostolic man become a burning and shining torch. 'What therefore,' in our Order 'God has joined together' by an indissoluble bond, 'let no man put asunder.' [1] And for ourselves, as far as it is in our power, we shall never allow this separation, being mindful of those memorable words which we should like to see deeply engraven upon the hearts of all who profess our Rule, 'The light of the mind, if it be alone, is nothing; the fervour of the will is little; the union of light and fervour is a great deal'—*Lucere vanum, ardere parum, lucere et ardere multum.*[2]

"Farewell. Pray to God for us and our associates.

"Given at Rome, in our convent of Santa Maria sopra Minerva, 21st December 1855.

"Fr. A. V. Jandel,
"*Mag.-Gen. Ord.*"

The latter part of this letter reveals to us Jandel's predominating thought at this time. He was not the man to wish to subordinate study

[1] Matt. xix. 6.

[2] These words, like many of those from Holy Scripture, Jandel must have quoted by heart. Their precise rendering is: *Est enim tantum lucere vanum, tantum ardere parum, ardere et lucere perfectum.* St. Bernard, *Sermo in Nativ. S. Joan. Baptist.*

to observance [1]—a temptation that is not very common—but with the words of the Angelic Doctor himself ringing in his ears, *Prius vita quam doctrina*,[2] he was not going to allow observance to be subordinated to study—a thing that has been attempted more than once with disastrous results to both the one and the other. He insisted on this point in the conferences that he used to give to the novices at Santa Sabina. The matter is of sufficient importance in connection with Jandel's work of restoring the fulness and beauty of Dominican life, to warrant our making a few extracts from these conferences.

"How can anyone say that regular observance is incompatible with the studies? St. Dominic wished to found an apostolic Order with the knowledge or study of truth as its basis—*Ordo Veritatis*. Can we possibly allow, then, that he provided means which were incompatible with the chief end he had in view? Would the Church, to whose interest it is that preachers and confessors should be really learned men, have approved of all our rules if any of them had been irreconcilable with study? Would not our Saints, who were imbued with the Spirit

[1] In 1852 Jandel had published his *Statutes* on the studies, which for many years, until superseded by subsequent legislation, were the basis of all Dominican education. He was ever striving to give more and more impetus to the studies.

[2] *Comment. in Matt.* cap. 5.

of God in the highest degree, have used all their influence to introduce some modification in the basis of our legislation, if it had appeared to them opposed to the acquirement of sacred science ?

" All this is *a priori :* to it we must add proof of experience. Our Order has existed six [seven] centuries, and it has produced many men illustrious for their learning. But these men lived in times and in convents in which Dominican life was best observed. Look at the first century of the Order. It produced St. Thomas, Blessed Albert the Great, Hugh de St. Cher, Blessed Humbert, St. Raymund, Blessed Ambrose of Sienna, and many more. Now look at the last century [the eighteenth] : the religious Orders had declined ; their life was ebbing away ; however, there was still vigour in certain sections of them know as *Congregations.* In these there was still some love of observance left, and it was they, and not the others, which continued to produce men eminent for their learning. This harmony between observance and fruitful study is seen to-day as well. I have visited many Provinces of the Order in Europe, and I can assure you that where there is true observance, there the studies flourish, and, on the contrary, where observance is wanting, learned individuals may be found, but the general standard and appreciation of study has sunk very low. The

solid theology of St. Thomas is no longer in vogue,[1] and is not applied to the wants of souls.

"But let us seek in philosophy the explanation of this fact of the correlative prosperity of observance and study. In man there is a triple life, the animal, the intellectual, and the supernatural. Before the Fall there reigned among these three the most perfect harmony, the lower being subject to the higher, and the lowest subject to the other two. Since the Fall, however, this agreement has been disturbed, and if the body triumphs, the soul is stifled by sloth, or gluttony or incontinence. So it is necessary, by dint of salutary efforts and daily exercises hard to flesh and blood, to make the soul dominate, in order that the higher life may be able to exercise fully its exalted functions.

"The necessity of this was well understood by the most serious of the old schools of philosophy, that of Pythagoras; for it enjoined upon those who wished to follow its course long silence and an austere life, in order to re-conquer for the soul its proper dominion, and to favour the acquirement of wisdom. These are ideas upon which

[1] The reader, perhaps, need hardly be reminded that before 1850, in religious houses, seminaries, and even the Catholic Universities, the *Summa* of St. Thomas was for the most part left on its shelf. The revival of the Order, of which the Angelic Doctor was a member, and the authority of Sovereign Pontiffs, have since given an impetus to the study of St. Thomas as marked as was the previous neglect.

young men might reflect with profit, for if they understood them they would be stimulated to a greater love of study. Now the aim of our Constitutions is simply this: to subject the body to the soul, but not to load it by fatal excess beyond its strength; it is to be chastised not destroyed—this is why in their wisdom they prescribe dispensations, and counsel a free use of them for the students. Moreover, as our Constitutions work to restrain the animal life by their austerity, so in like manner do they develop the intellectual life by the regular discipline which they enforce. . . . For apart from the time which observance ensures for study, which inobservance would take away, it brings with it another immense advantage. Study requires a calm and tranquil mind. But is it not evident that where the silence is respected and observed, where there is an appropriate number of spiritual lectures and conferences, you will have a mind better prepared for study, than you would after a long and noisy conversation, after useless or worldly talk, after irreligious and dissipating frivolities? Otherwise what Holy Scripture says would be untrue: 'For the bewitching of vanity obscureth good things.' [1]

"Our Constitutions, then, have combined observance and study, because their chief aim is to form *religious* before all things, religious full of the spirit

[1] Wisdom iv. 12.

of the interior life, and not dominated by a human desire for knowledge. In spite of this, and even supposing the best intentions, we see many students, a few months after leaving the Simple Novitiate, lose all religious fervour in their unregulated thirst for study. They allow themselves to be carried away by the pleasant excitement of the active life, which swiftly takes possession of them, and seizes for itself that throne which belongs by right to the interior spirit.

"Of the five motives for study given by St. Bernard, namely, curiosity, avarice, vanity, the edification of others, and the sanctification of one-self, the last two alone are justifiable in a religious; and this zeal for one's own soul and the souls of others is always in proportion to the interior spirit and love of holiness, the fruits of strict observance of rule.

"But although this principle of the necessity of subjecting the flesh to the spirit is applicable to all intellectual culture, it is more specially so with regard to the study of the truths of the super-natural order. For in this order of things above all is purity of life necessary, according to the words of Our Lord: 'Blessed are the clean of heart, for they shall see God.' [1] It is true that this text really has reference to our future happiness, but the life of grace is an image of, and a prelude

[1] Matt. v. 8.

to, the life of glory when we shall see God face to face. It is only by a pure life without blemish that man can get to know God as far as He can be known, and St. Thomas gives us the reason for this in one sentence: *Voluntas vult intellectum intelligere.* It is the will that causes the intellect to move; and, just as in the natural order, if anything comes between the bright light of the sun and our eyes, darkness results, not from any fault in the light, nor from any fault in the eye, but only because of the obstacle in between, so is it in the supernatural order. If the soul does not see God, it is not because the notion of God is not sufficiently clear, even here below; it is because the will hinders the intellect from contemplating God, by directing it in preference towards other things.

"Holy Scripture is full of this truth. Understanding of the things of God and purity of heart become one and the same thing, so that in practice one may say that it is the heart which understands God, or rather that the intellect understands Him only in so far as the heart loves and serves Him. *Super senes intellexi, quia mandata tua quæsivi.*[1] Lydia's '*heart* the Lord opened to understand those things that were said by Paul.'[2] When Solomon prayed God to give him wisdom, he said: 'Give therefore to Thy servant an understanding *heart* to judge

[1] Ps. cxviii. [2] Acts xvi. 14.

Thy people and discern between good and evil. . . . And the word was pleasing to the Lord, . . . and the Lord said to Solomon, I have given thee a wise and understanding heart.'[1] And St. Paul, speaking of the philosophers, said well: 'That, when they knew God, they have not glorified Him as God or given thanks: but became vain in their thoughts, and their foolish *heart* was darkened.'[2]

"From this truth, that it is the heart which understands, arises the necessity, in order to make fruitful study possible, of subjecting the whole body to the heart, and of perfecting the will. See how the Saints, those men who were heroic in their mortification and purity of heart, have thrown light on theology, and have elucidated more questions than have others even with the keenest intellects. On the other hand, see how the great geniuses of pagan antiquity succeeded in discovering so few truths, especially in the moral order, although many of them had greater knowledge than the Fathers of the Church. See why so many priests and religious do not come to a real understanding of the Holy Scriptures, for to understand them thoroughly it is necessary to relish them. Thus we see that the most brilliant geniuses in theology were conspicuous for purity of heart—for example, St. John, St. Gregory Nazianzen, and St. Thomas. When the last-named found himself

[1] III. Kings iii. 5–12. [2] Rom. i. 21.

faced with some difficulty, he would have recourse to fasting, or would prolong his prayer after the midnight matins. The reason is clear: God is truth; and it is by detachment from self, and by drawing near to God in silence, penance, and humility, that truth is to be found.

"What would you say to an artist who continually shut himself up in a room where the light was extremely dull? You would tell him to get the windows cleaned, and himself to go out into the country in order to revive his inspiration. After that, he would do in half an hour, not only more work, but much better work, than when all day long he was shut up in a darkened room, and in low spirits.

"From this we can see what a poor objection it is to say that, in order to study to advantage, it is necessary to cut down the time for meditation, for the exercises of the Rule, for humility and obedience. On the contrary, it is by faithfully following regular observance that the religious becomes capable of penetrating to the depths of the supernatural, and of acquiring and preserving knowledge, and this not for his own joy or personal glory, nor from the temporal advantages which he hopes to reap from it, but in such manner that he may love truth for God's sake, that he may practise it each day, that he may have his heart touched by it, and by it touch the hearts of others.

For, according to the design of St. Dominic, this should be the end of our study: the salvation of souls."

The visitations which Fr. Jandel made during his first term of office were, primarily, as we have seen, visits of inspection or observation. He wanted to make himself thoroughly acquainted with the state of things in the different Provinces, and to find out what hopes and what possibilities there might be. After being made Master-General in 1855, he was in a position to be able to do much more; and the prospect of another six years of government turned his thoughts again to the subject of visitations, this time with a view to taking more active measures for reform. With the knowledge that he had of the human heart, he well understood the utility of these visits to the Provinces. A few words in conversation, sometimes simply a look, will often, far better than lengthy correspondence, enable a superior to gauge the feelings or the fitness of a subject. The subjects themselves, seeing their superior face to face, will not seldom obtain a better knowledge of his ideas, and will be relieved sometimes of the prejudice they may have entertained against him. The sight of his zeal touches them; the fear of offending him restrains them; the honour of seconding his efforts stimulates them; and thus

a moral ascendency of immeasurable benefit for successful government may be joined to the superior's canonical authority, rendering it doubly efficacious.

Jandel used to suffer much sometimes in anticipation, wondering what sort of reception he was about to receive. Was he going to find the religious old or languid, apathetic or discouraged; or would he be greeted by young religious as well as old, full of life and hope, and delighted to see him? The work of visitations, it matters not whether it be of lax or of fervent communities, must always be extremely tedious. Jandel's case, as may be imagined, was no exception to this rule; and after a whole day spent in listening to suggestions or complaints, and in himself asking questions and obtaining information, he had to confess that his head would feel "like a baked apple, or, rather, like a rotten one."

The following story will illustrate what on occasion our General had to put up with, as it also reveals his gentleness in correcting. There was a certain Province of which report had it that the sacristies of its many small convents in country places were very much neglected—nay, that they were actually wanting in necessary church vestments and furniture. Having arrived at the first convent, Jandel found, on the contrary, that the sacristy was lacking in nothing. In the second

convent which he visited, it was the same. "This Province has been calumniated," he remarked to his secretary. An unpremeditated alteration of his itinerary, however, served to expose the deception; for, visiting a convent out of the order which he had previously arranged, he found the sacristy stripped absolutely bare. It then of course transpired that at the approach of the terrible visitator, the sacristans had clubbed together and had managed to provide ample material for one sacristy. This they arranged to pass on from convent to convent according as the visitator advanced, so that wherever he came he might find all the necessary vestments and church plate. It is true that this expedient had been resorted to, to satisfy Jandel rather than to deceive him; and he himself looked at it in that light. He pardoned the Fathers at once on condition that they should provide at least what was strictly necessary, above all everything that was necessary for the Blessed Sacrament.

Jandel's difficulties, however, as we have seen already, did not always come from his own brethren: they were sometimes created by strangers. He was very anxious indeed to gain entrance into Russia, but, after being put off by the Government for several months, he was at last definitely refused admittance altogether. He managed to visit the convent of Podkamien in

Austrian Poland, and again expressed his wish to proceed further; but the undertaking would have been fraught with danger, and he was told that his enemies (the enemies of the Church) would not fail to denounce him to the Russian authorities, with the probable result of his being transported to Siberia. So he desisted; but he succeeded in arranging a meeting with some of the Russian Dominicans at an inn on the frontier. To allay the suspicions of certain Government officials who were there, or at all events to soothe their feelings, Fr. Jandel's *socius* provided liberal refreshment. But the length of the interview began at last to try the patience of these men: they became restless and even menacing. "Give them more to drink," said the General in Latin, "I cannot go yet."

"But they will get drunk," said the *socius*.

Jandel, however, could see better than that, so he answered with theological precision: "*Ita sed exclusive.*"

Jandel would never accept gifts from his subjects during his visitations. On a certain occasion, however, a devoted religious had offered him a chasuble, and persuaded him for once to break this rule that he had made for himself. But on the following morning the General sent for the religious in question and said to him: "Please take back your chasuble; I have not slept a wink all night."

The novices were always the special object of his solicitude. He was most kind in listening to them, and used to give them special conferences in their Novitiate oratory, in which he would dwell upon the necessity of grafting religious observance upon the interior spirit. Being subject to various infirmities, he was unable towards the end of his life to fulfil to the letter certain exercises of the Rule, certain ceremonies, inclinations, and prostrations. He was afraid sometimes that the novices would be disedified at this, and so would say to them afterwards with a sad smile : " My children, do not imitate me, for I am dispensed from every good work ! " Silence, however, he observed most perfectly. One day, a novice, delighted to see him coming down the corridor, went to greet him, but the General, without speaking, directed him in his kindly way to the common-room, where alone it is permitted to talk. At the hour for his departure he loved to gather the novices about him : he used to ask that they might pack his bag, and ceased not to instruct them all the while.

CHAPTER VI

SECOND VISITATION OF THE PROVINCES

At the beginning of his second term of office, Jandel wished to visit the entire Order, including even America. The Province of St. Joseph in North America called to him across the Atlantic ; and South America was badly in need of some regeneration. The Pope, however, would not allow the zealous General to risk the dangers of such a journey, nor to absent himself for so long a time from Rome ; Jandel therefore had to satisfy himself with sending to America prudent visitators as his deputies : the good results obtained in the Southern Continent will be recorded in a later chapter.

England and Ireland too were clamouring to see the General again, for he had paid them only a flying visit in 1851 ; but it was equally impossible to satisfy them, and Jandel was obliged to restrict himself for the present to Belgium, Holland, Austria, and Germany.

The Belgian Province, founded in 1228, had produced a great number of apostles : confessors, like Fr. Ambrose Druwé (whose name must ever be

specially revered by English Dominicans); martyrs, like Blessed Lewis Flores, a missionary in Japan; and writers, like Fr. Marbeke, who translated from the Greek at the time of St. Thomas part of the works of Aristotle. It was in Belgium, too, that the confraternity of the Angelic Warfare, or, as it is also called, of the Cord of St. Thomas, took its rise. The Province had of course suffered much at the hands of Protestantism, but was now beginning once more to lift up its head. Jandel had passed through it in 1851, and since then had sent as visitators, first Fr. Lacordaire and then Fr. Danzas. He now came himself to quicken observance and to build up the foundations of a college of general theological studies at Louvain.

The Province of Holland, or more technically of Lower Germany, was not formally established till 1515. One of its chief glories was St. John of Gorcum, who, though a German by birth, laboured here for the Church and here suffered martyrdom. In this Province, also, Protestantism had carried destruction before it. When the persecution diminished, the friars, stripped of course of their habits, were allowed to act as curés, and were placed over parishes called *stations*. With the restoration of the Catholic hierarchy, however, Jandel determined to re-establish regular life, and had succeeded in founding the now vast and flourishing convent at Huissen. It was the Prior

and community of this convent that won from Jandel a highly commendatory letter, from which we may make the following extracts :

" I must not fail to tell you and your whole community of the consolation I experienced at Huissen, in witnessing the zeal with which you are there striving to develop together observance and study, learning and piety. I thank Our Lord for it, and I implore Him at the same time to pour forth upon your work His most abundant blessings. Make your novices understand well that the future of the Province depends on them, and that the more glorious the mission to which they are called, the more solemn are the obligations imposed on them. For ' to whom they have committed much, of him they will demand the more.' [1] At present you are laying the foundations of the edifice, and your work is not visible. As your subjects are formed, you will be able by continual substitution to establish in succession houses of observance. In this way is your convent called upon to renew throughout Holland, silently and peacefully yet with patient perseverance, the spirit of the Order —and this in a given time which we can almost fix to-day. I can only wish you to continue in these good dispositions. Let us sanctify each day, for we are living in an evil age, and it is necessary

[1] Luke xii. 48.

for the ministers of Jesus Christ to become saints, if they would convert sinners, or be able to bear persecution."

From Holland Jandel went to Austria, which was still under the baneful influence of Josephism. "The strictest absolutism, substituted for the Christian monarchy, giving to false philosophy the means to rule"—some such words as these may be taken as the formula of the system inaugurated by Joseph II, and faithfully adhered to by his followers. These great politicians had thought to make a master-stroke when they pasted together in the book of Dominican Constitutions the pages relating to the power of the Pope and the Master-General. In other volumes, by the aid of stamp-paper, they had substituted the name of the Emperor for that of the Pope, and for the General's that of the Royal Council. One of these books, thus mutilated by schismatical hands, Jandel sent to Rome as a curiosity of sad significance. The enemies of the Papacy, then, had thought that these measures would themselves be sufficient for their purpose, and that the influence of the Church would be destroyed. But the power of this régime was already on the wane, and our holy and zealous General worked actively for its complete destruction. He had in this matter very precise instructions from Pius IX, who was most anxious that the

Concordat recently agreed to should not remain a dead letter, and that the Generals of the religious Orders should without delay exercise their jurisdiction over the Provinces in the Austrian Empire. A Dominican who was in Austria at the time of Jandel's first visit there in 1856 has left us an account of the General's journeyings. He arrived at Vienna on 15th May, having on his way passed through Gratz, where he had found the convent closed, or rather being used as a military hospital. At the capital itself he met all the Bishops of Austria-Hungary, who were assembled there in connection with the Concordat between Austria and the Holy See. He left Vienna without loss of time, and visited all the convents in Hungary except that at Kaschau, which was too far distant. He had already returned to the capital (which he made his base of operations) by 9th June, having called on his way back at Retz in Austria and Znaim in Moravia. He departed from Vienna again to inspect other convents in Moravia—Ungarisch-Brod and Olmütz, and afterwards those of Cracow and Lwowie in Galicia. After calling at the capital once more, he set out for Prague and the convents in Bohemia, Eger excepted. Thence he went on 1st August to Germany, where he laid the foundations for the erection of the great convent at Düsseldorf. It was at Prague that Jandel decided, in view of the paucity of religious, to unite the

Provinces of Austria-Hungary and Bohemia-Moravia, and gave to the whole the name of *Provincia Imperii.*[1]

In the same year, to continue the good work he had begun, Jandel sent Fr. Thomas Anselmi to Austria to arrange for the establishment of a Novitiate of observance. In fact, a few months later, a Novitiate was opened at Gratz, and it was from this convent that the common-life and observance of the Rule spread to the other houses of the Province. The General did not content himself with his first visitation, nor with sending Fr. Anselmi to Austria, but went there himself again in 1858 and visited Gratz and Vienna. Yet a third time he went to these parts a little later, and inspected nearly all the convents in Styria, Moravia, Bohemia, and Austria-Hungary, which he evidently felt were in want of his constant attention. And his efforts in this direction were most fruitful, for his frequent visits resulted in marked progress being made in regard to both studies and observance. The presence of the devout General seemed to infuse new life everywhere. No one could find the least fault in him: on the contrary, he edified all with whom he came in contact, both lay people and members of the Order. Even on his travels he was more than merely an

[1] An increase of vocations has since enabled these Provinces to regain their original independence.

exemplary religious, observing as he did all the fasts, and keeping the rule of silence. On arriving at a convent after a long day's journey, he would take no extra refreshment if it were a fast day of the Order, but would content himself with the collation of the community, for which he would wait. He always kept the abstinence in the refectory, and was assiduous in attending the choral Office. Very often, after saying his own Mass, he would serve that of his *socius*, a thing he liked to do because he could pray alone. He dealt with the affairs of the convent most thoroughly, and worked without ceasing for the good of souls.

On 18th March 1858, Pius IX altered the discipline of the religious Orders in the matter of the vows. He decided that henceforth, after their Simple Novitiate, the novices who were accepted by the Order should, instead of at once making their Solemn Profession as had hitherto been the custom, bind themselves for life, indeed, but only by Simple vows; and then, after an interval of three years, be allowed to take their final or Solemn vows. Another decree, hardly less important, concerned among other things the testimonial letters that must be produced by those who wish to enter an Order. In making this decree known to the Provinces, Jandel took the opportunity of urging on them the necessity of cultivating sedu-

lously the religious spirit in order to counteract the evil influences of the age which were everywhere at work. Indeed, the General did not return to Rome to be idle. He did not wait to see if his visitations would bear fruit of themselves, but did all he could to make them do so by his ceaseless correspondence and lengthy circular letters. He would insist in these upon the observance of strict poverty both as to the spirit and as to the letter, saying that otherwise the brethren would not obtain the blessing of God and of St. Dominic. He would war against individualism and the spirit of arrogance and self-satisfaction, as he would beg of his religious children to place their whole confidence in God alone, and ever strive to be calm and tranquil in times alike of sorrow or of joy. The ministry of preaching, too, he did not forget: "far be it," he wrote once, "that the *Domini canes* should become 'dumb dogs not able to bark'"; [1] and again: "Woe is unto me if I preach not the Gospel." [2] The stress, lastly, laid upon the necessity of charity, must not be overlooked in Jandel's letters; and the General himself was always the first to practise what he preached to others. There is a beautiful story told of him in this connection. One day, at recreation in a convent he was visiting, mention was made of a certain religious who, after being

[1] Isa. lvi. 10. [2] I. Cor. ix. 16.

absent from his convent for a considerable time upon some pretext or other, returned to it not long before an election, and was, in point of fact, elected to fill the vacant office. The coincidence was pointed out, and Jandel without thinking smiled at the insinuation. But, some time later, the matter suddenly came back to his mind, and he deeply regretted his share in the conversation. He was then on his way to the station, so he told the religious who was seeing him off to remedy the bad example he might have given. "It is true," he said, "that exterior circumstances lent themselves to that interpretation, but God alone knows our intentions. I bid you therefore make this explanation to the Fathers who were at recreation, for it is necessary to take great care of charity."

On 18th December 1860, the General had the happiness of formally restoring the Belgian Province, dedicated to St. Rose of Lima. At the same time he was making preparations for the re-establishment of the Province of Lyons under the title of the Immaculate Conception; but of this we must speak more at length.

If the religious of Protestant countries are liable to fall under the influence of a secular and worldly spirit, those of so-called Catholic countries are not always immune from evils which are akin to this, or which at least produce the same effects. At the

time of which we write, there were to be found a number of even good people who regarded the choral recitation of the Divine Office as a matter of show or routine. They had not what may be called the liturgical spirit, and they failed to grasp the fact that (after Holy Mass) the official prayer of the Church, sung or chanted in common in the name of the Church, is the highest form of praise that can be rendered to God. Jandel with his deep faith felt most keenly that it was not a question simply of there still being need of the choral Office, but of there now being more need of it than ever. It was a great desire of his to stimulate in a special way among his brethren the spirit of divine praise and expiation ; and the foundation of the house at Lyons, built according to the plans of Fr. Danzas and dedicated to the Holy Name of Jesus, seemed to give him an opportunity that he wanted—but there were many difficulties in the way.

In the French Province two parties had been gradually drawing apart, " each equally desirous of God's Glory and the perfection of the Dominican Order, but taking a different view of the manner by which these results were to be obtained. Lacordaire, whose strong earnest nature was largely moulded by his contact with and knowledge of the world," was, as we have seen, most zealous for the Rule and regular discipline, but he did not always think it wise to press the strictest observance of

every point in the Constitutions at once. Others, on the contrary, "believed that the strength and efficiency of the Order lay in that very observance," [1] and these had the support of the General.

It is easy for us now, at this distance of time, to take a comprehensive view of the whole dispute and to form a fair judgment. The main points at issue have long since ceased to exist, but at the period under consideration, when the last edition of the Constitutions bore the date of 1690, questions of observance were discussed in quite adverse senses even by the most exemplary religious. Everything connected with the perfection of Dominican life to-day was settled at the General Chapter of 1871 and confirmed by that of 1885 (each of these Chapters produced a fresh edition of the Constitutions), and to the decisions then arrived at everyone has of course submitted.[2] To resume, then, the thread of the narrative. The party that has been associated with the name of Jandel was undoubtedly in the right in theory and in principle, for the introduction of private judgment in the interpretation (that is, the selec-

[1] *Jean Baptiste Besson*, p. 206.

[2] The reader must be reminded that St. Dominic wrote no Rule, but left his Order to be governed, or rather to be legislated for, by General Chapters, which meet every three years. General Chapters have made, as they can unmake, the *Constitutions*, and their own *Declarations* bind until they are revoked by a subsequent Chapter.

tion, rejection, or modification) of law must always prove ruinous in the Dominican Order. On the other hand, Lacordaire, as after events and the modifications authorised later (as we shall see) go to prove, was not altogether wrong in practice; but there were men among his followers who were desirous of resisting the pressure of the strict Rule for less worthy and more selfish motives than those of their great leader. And it may be said with truth that the present flourishing condition of the Province of France, in banishment as it is, is in great measure due to the influence of the rigorism of the Province of Lyons, however excessive that may have been. The sequel has been so well told by another pen, that the reader will, I feel sure, readily pardon a long extract.

"The contest between the two parties waxed warm. The Pope referred the matter to Cardinal Orioli, who had full power to decide upon the disputed points. He died soon after, and difficulties continued to thicken. Lacordaire's term of office expired; the Constitutions required that the Province of France should pass into other hands; and the General desired to establish a second Province, having its headquarters at Lyons, where a community of brethren devoted to the Rule should attempt the strictest interpretation of the Constitutions. In their ardour, the brethren at Lyons

went too far, and offended many friends of the Order, by the seeming slight thrown upon Lacordaire and his work.[1]

"Things were in an uncomfortable position, and an appeal being made to the Pope, he decided on sending Père Besson into France, to investigate the general condition of matters, and to endeavour, if possible, to reconcile the differing parties. He went almost immediately on his return from the East, and Père Lacordaire wrote: 'August 26th, 1858—I am satisfied at the turn things are taking. I saw Père Besson at Lyons. He was acting in the most sincere desire for peace, and with the most conciliatory intentions. He has also been to Chalais, Toulouse, and Bordeaux, and is now at Paris;—the letters I receive prove that his visits have had a good result everywhere.'

"In September, Père Besson assembled the Priors of all the French convents and their delegates at Flavigny, and the result was that Lacordaire was re-elected as General [2] of the Province of France, and peace was made, not without a considerable sacrifice of his own opinions on Père Besson's part,

[1] For example, they interpreted the fast of the Order not as the Church fast of that time, but as the Church fast of the fifteenth century, and therefore made their supper consist solely of a drink. They also insisted on keeping the rule of abstinence even when they were the guests of persons outside their convent, causing, as may be imagined, much uneasiness and inconvenience.

[2] *i.e.* Provincial.

and much blame laid to his door by those who did not fully understand alike his difficulties and his motives.

" ' The affairs of our Province are put right at last,' Père Besson wrote, ' and Père Lacordaire is confirmed as Provincial, Lyons being under the immediate jurisdiction of the General, so I hope all will do well. I was very much pleased to find Père Lacordaire so like his old self in all these trying circumstances. He was so full of moderation, and showed such a conciliatory spirit, and such a high tone, that I could do nothing but give God thanks. Nothing short of that could have brought about peace, but now I hope it is restored, and for good, with the help of God. The day after my return to Rome I had an interview with the Holy Father, who received me with his wonted paternal kindness. But prejudiced as he is against Père Lacordaire, he thought our election ill-advised, and gently reproached me with weakness, not realising that I had really acted with thorough impartiality, and solely with a view to the welfare of the Province. I was not astonished at the Holy Father taking this view of the matter, and I explained everything fully to him, assuring him that so far from regretting what has been done, I felt sure he would have felt as I did, had he seen Père Lacordaire under these difficulties, so generous, so conciliatory, and so firm.'

"The Pope was satisfied; but there were many ready to blame Père Besson, and accuse him of wrong-doing in his delicate task. Above all, he feared that the long-standing friendship between himself and Père Jandel might suffer, since although in the abstract his opinions entirely agreed with those of the General, the exigencies of the present time had obliged him not to follow them out. They had been as real brothers, and while at Rome Père Besson was the General's confessor, his counsellor, and chief stay. Was this friendship to suffer?" [1]

Needless to say, their friendship remained unimpaired. Jandel did all he could to show Fr. Besson that his affection and confidence were not in the least altered. Naturally enough, the General took more than a fatherly interest in the convent at Lyons, and in January 1862 the Province of Lyons, known as *Provincia Occitana*, was restored. In this Province the night Office begins at twelve o'clock precisely, and the daily conventual Mass —that culminating point in the canonical Office of the Friar Preacher—is, as in many other parts of the Order, always sung.

It was with this same intention, namely to develop the liturgical spirit, that Jandel laboured for the reform and diffusion of the choral books. New

[1] *Jean Baptiste Besson*, pp. 207–9.

editions of the *Cantus Missarum* and *Graduale* came first. These were soon followed by the *Processionale*, *Antiphonarium*, and *Ceremoniale*, the last named not being a new edition but a new creation, for nothing of the sort worthy of the name had ever been published before. The re-editing of the *Constitutiones* also occupied the attention of the General at this time, but of this it will be necessary to speak later. The Constitutions, however, are not the only rule by which to judge a Friar Preacher, nor by which he himself may regulate his conduct, for there are also the lives of Dominican Saints. The General, then, encouraged the study of Dominican hagiography: a beautiful Life of St. Dominic had already come from the pen of Lacordaire, another one was being written in England, and now Jandel saw the beginning of a new edition of the voluminous *Année Dominicaine.*

At the time of the Revolution in Italy, Jandel sent (1st January 1861) a circular letter to the Italian Provinces exhorting the brethren to be prepared, as their Fathers had been, to suffer persecution for justice' sake, and warning them, too, of all the penalties they would incur if they threw off their religious habits without the permission of the Holy See. He also wrote to congratulate Lacordaire on his famous pamphlet, *Liberté de l'Eglise et de l'Italie*, and Lacordaire, who died not

long afterwards, was deeply touched and consoled at this recognition of his services, for his pamphlet, like nearly everything else he wrote, was violently criticised in other quarters.[1]

The expiration of Jandel's second term of office was fast drawing near. December 1861 was the actual date for him to lay down the reins of government, but as that was an inconvenient time for the convocation of a General Chapter, Jandel wanted to anticipate it by six months. He had, on the contrary, however, to inform the Order that the Holy Father had over-ruled his wishes, and that Whit-week 1862 (the usual season, according to the Constitutions, for General Chapters) had been fixed as the date for the next Chapter. There were many reasons which made it seem likely that Jandel's share in the government of the Order would come to an end with his generalate, and he himself was looking forward to retiring, after the example of St. Raymund of Pennafort, to some obscure convent. He had held office for two terms, not, however, on the usual footing of one chosen by the votes of the Brethren, but as one appointed directly by the Holy See—a circumstance without precedent in Dominican history.

[1] Lacordaire said one day that he believed that if he was to copy out a passage from one of the Fathers and put his own name at the bottom, it would be delated to Rome for heresy!

The Pope had watched the restoration of the Order with the utmost satisfaction, but he had no intention of exercising his supreme authority for a third time, and the representatives of the Order were to be left free to choose their own Superior. In the probable event of their not electing Fr. Jandel, the Holy Father had determined to make him a Cardinal.

The last gift of his second term was the new edition of *Fontana*—a collection of Ordinations of General Chapters now brought up to date. It was Jandel's parting present—a book, as he said in his farewell letter to the Order, which would " close the mouths of those who, under the pretext of reform, would not hesitate to reverse our legislation as being unsuited to the present age and in need of renovation in view of modern progress."

" It is a thing worthy of special notice and not easily to be set aside [he continued], that there is not a single one of the points, which certain persons out of excessive condescension to the present age would have us abolish, which the most recent General Chapters (those of 1725, 1748, and 1777, the last before the violent suppression of the Order in the greater part of Europe), do not confirm, extol, and commend, *e.g.* mental prayer, fidelity to attending the choir, the night Office, the abstinence, the use of woollen garments, the chapter of faults,

the common life, &c. . . . Their persistence in declaring these different practices necessary for the preservation and splendour of the Order is so strongly marked, that you will scarcely find in the Chapters of previous centuries, I do not say a greater, but even an equal zeal and solicitude for the integral preservation of these observances.

"For our Fathers knew that no Order in the Church was ever reformed by mitigation, and that there are no other means of making religious Orders flourish except those which made them do so at the time when they were founded, and lastly that the one and only reform for themselves was a generous return to their primitive spirit and their primitive observance.

"They knew also those words of the Apostle: 'Be not conformed to this world,' [1] and therefore the more they perceived the evils of the time, the flood of wicked passions, the destruction of morality, and 'the Cross of Christ . . . made void' [2] even among the faithful, so much the more did they recognise the necessity of the solemn protestation of our whole life as the exemplification of the divine counsels of the Gospel.

"This advice of our Fathers, therefore, has been complied with by the publication of the present volume, and all the religious who 'have a zeal of God' [3] and who love the beauty of God's house,[4]

[1] Rom. xii. 2. [2] I. Cor. i. 17. [3] Rom. x. 2. [4] *Cf.* Ps. xxv. 8.

that is, the splendour of our Order, will find in this book a mirror wherein they can look to do according to the example which is shown to them.[1] It will at the same time pave the way for the revision of our Constitutions, which we leave to the care of our successor.

" Accept, then, in good part these our last words —*novissima verba*—and remember us in your prayers to God.

" Fr. A. V. Jandel, *Mag. Ord.*

"Santa Maria sopra Minerva, *3rd March* 1862."

[1] *Cf.* I. Pet. ii. 21.

CHAPTER VII

CONTINUANCE OF THE REFORM

On 7th June 1862 the electors assembled in Rome to choose a new General. Jandel had begged the Holy Father to re-establish the generalate for life (as it had been previous to the nineteenth century), for the term of six years, introduced by Pius VII, was notoriously insufficient for the direction and government of an Order that had Provinces and convents in every quarter of the globe. Pius IX, not wishing to cancel so completely the arrangement of his illustrious predecessor, effected a compromise, and decided that thenceforth the General should hold office for twelve years—which remains the law to-day.

The Father who, as is customary on these occasions, preached to the members of the Chapter, took for his theme the qualities demanded in the Superior about to be elected—prudence, integrity of life, and learning. To listen to him, one might have been tempted to think that the preacher had intentionally set himself to the task of describing the religious who had just laid down the reins of government ; and, as a matter of fact, in the very

first scrutiny Fr. Jandel was almost unanimously elected General. Truly, this was a great triumph, both for Jandel personally, and for the Order. When the news was conveyed to the Pope, the Holy Father showed no less pleasure than surprise. "What!" he exclaimed, "when I appointed him, they said it was a hindrance to the working of the Order, and now that I would make him a Cardinal they choose him themselves!" Of course he was really delighted, for he much preferred to see Jandel as General to raising him even to the position of a Prince of the Church. On the following day, to everyone's surprise, a meat dinner was provided in the refectory at the Minerva; but the meat was the gift of Pius IX himself, who wished to over-ride all rules and regulations to show how pleased he was at the choice of the Capitular Fathers.

In the Chapter that followed immediately upon the election, many wise ordinations were made: the devotion of the Rosary was to be more zealously propagated; the Provincials' term of office was limited to four years, and the Priors' to three; the vacations for the students were carefully regulated by legislation, and the importance of the studies insisted upon. The General's letter, dated 24th June 1862, must be quoted at least in part.

"Since, contrary to our expectation, we have

been elected anew, by the votes of the Fathers of the General Chapter, to the supreme command of the Order, we can say with the Apostle: 'I am straitened between two'; [1] for on the one hand the consciousness of our personal weakness makes us afraid, on the other hand the fact that we have been elected gives us courage. Indeed, since the electors, of their own free will and by one accord, have chosen us to carry on for twelve years more the work that has been begun, it is evident that they have considered not so much our person as the principles which we have persistently professed from the very first day of our previous term of office, and that they have wished solemnly to approve, sanction, and consecrate (*consecrare*) these principles by their votes. Since, therefore, by this election, the General Chapter has confirmed in so plain a manner, and in presence of all the Provinces of the Dominican Family, what we have been preaching to you without ceasing from the very beginning, namely, that the sole means of restoring to the Order its ancient splendour is a genuine return to the traditions, legislation, and example of the first centuries of its existence, we do not hesitate to take the words of our last letter, the *novissima verba* which we sent to you as our will and testament, and to place them before you now as our programme, approved and

[1] Phil. i. 23.

confirmed by the supreme authority of the Capitular Fathers.

" ' I therefore so run, not as at an uncertainty : I so fight, not as one beating the air.' [1] There is no longer any room for hesitation, so that we say to you again with confidence : ' Remember the days of old ' ; [2] ' look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out ' ; [3] be ' zealous for ' your ' traditions ' ; [4] keep yourselves from contrary customs according to the advice of St. Cyprian : *Consuetudo sine veritate vetustas erroris est.*

" Whosoever of you, then, burns with zeal for the law, whosoever wishes to be perfect,[5] . . . let him ' continue in the same rule.' [6]

" Let us love, ' in deed and in truth,' [7] discipline, regular observance, and mortification of the flesh. The austerities of the Order are ' indeed a stumbling block and . . . foolishness ' [8] to ' the enemies of the Cross of Christ,' [9] but for us they are the apostolic weapons with which it is necessary that we should be armed in order to be able to go forward with confidence to fight the battles of the Lord. And, while ' carnal wisdom ' declares them to be incompatible with the ministry of the Gospel, ' the grace of God ' [10] . . . proclaims them to be

[1] I. Cor. ix. 26. [2] Deut. xxxii. 7. [3] Isa. li. 1.
[4] Gal. i. 14. [5] *Cf.* Heb. vi. 1. [6] Phil. iii. 16.
[7] I. John iii. 18. [8] I. Cor. i. 23. [9] Phil. iii. 18.
[10] II. Cor. i. 12.

infallibly the most efficacious and powerful means of obtaining fruit in this most holy ministry. For it is not by words only that the kingdom of God is preached ' but in shewing of the spirit and power,' [1] ' lest the Cross of Christ should be made void.' [2] Wherefore, ' let no man deceive himself ' : [3] ' the days are evil ' [4] indeed, but ' in this Sign [of the Cross] we shall conquer.' Let us, then, always and lovingly bear this Cross impressed upon our hearts and bodies : let us never seek to throw it off, nor even to remove it ever so little ; let us rather return thanks to the Father Who has ' also predestinated ' us by His holy vocation ' to be made conformable to the image of His Son,' [5] so that ' if we suffer, we shall also reign with Him.' [6]

Jandel concluded the letter with a few words to the Nuns of the Order, whose welfare, needless to remark, he always had in view ; [7] and to their suffrages and prayers he recommended himself and his Brethren.

[1] I. Cor. ii. 4. [2] I. Cor. i. 17. [3] I. Cor. iii. 18.
[4] Eph. v. 16. [5] Rom. viii. 29. [6] II. Tim. ii. 12.

[7] Jandel's zeal to restore and reanimate existing convents and communities did not, as we have already seen, hinder him from rendering every encouragement and assistance to altogether new foundations. As examples of fresh development we may cite the Congregation of Bethany of the Third Order in France, also the work of Mother Colombia in Poland, and our own Congregation of St. Catherine of Sienna, founded by Mother Margaret Hallahan.

The fatigue occasioned by his work at the Chapter and the great heat of summer soon obliged the General to take some rest away from Rome. He utilised the time by going to Holland, where he was able to congratulate the Fathers on the progress they were making—four convents already had been canonically erected. He earnestly exhorted the religious employed at the *stations*, and in consequence deprived of the benefits of regular life, to preserve at least the spirit of the cloister in their work for souls, and to abstain from taking their meals outside the house.

Hardly had he completed this visit and returned to Rome, before news reached him of his father's death in December 1862. Jandel had had the consolation of seeing him in the previous August, and he now meekly applied to himself the words of Our Lord: "If you loved me, you would indeed be glad that I go to the Father." [1]

In the summer of the following year, 1863, the General was at last able to visit England and Ireland again, taking the opportunity, on the way thither, of calling at many of the convents in France. On his previous very brief visit to England, he had worn his habit in public; on the present occasion, however, he reluctantly assumed while journeying through the country the ordinary costume of the secular clergy, but he hastened to

[1] John xiv. 28.

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lay it aside again as soon as he recrossed the Channel.[1] Woodchester was the convent he first visited, and this for the very special reason that the Pope had just chosen Fr. Gonin, the Prior there, to fill the vacant archbishopric of Port-of-Spain, B.W.I. Fr. Gonin had been won to the Order by Fr. Lacordaire, and Jandel had sent him to Woodchester as Master of Novices, from which office he had risen to be Prior. He was held in great esteem in England, he was Queen Marie Aurélie's director, and his memory is held in veneration by all who knew him. It was Cardinal Wiseman who, in spite of Fr. Gonin's earnest appeal, put him forward as the best candidate for the archbishopric, and all that the Holy Father himself said in answer to the Prior's expostulations and confession of unworthiness, was this: "I am the Pope!" The English Government had stipulated that a British subject was to hold this position in the West Indies, so it became necessary for Fr. Gonin to be naturalised. He put the matter before Jandel, who made the characteristic reply: "If it was necessary for the good of the Church, I should be a Chinaman to-morrow."

Jandel arrived at Woodchester on 30th June. He had, as usual, a private interview with each of

[1] On one other occasion had the General to lay aside his beloved habit, in the autumn of 1868, when it was necessary for him to enter Madrid in secret to negotiate for the reunion of the Spanish Provinces.

the religious, made a dozen Ordinations or so, settled the horary,[1] and did not omit to give a special conference to the novices, in which he exhorted them especially to the observance of silence, to study, and to the practice of charity. On 3rd July he departed for Ireland, where he was delighted with the progress which observance had made since his last visit twelve years before. He returned to Woodchester about the vigil of the Feast of St. Dominic, and after the First Vespers preached a little sermon to the community, full of unction and fervour. Their holy Father, he said, was there before them—their model in everything, but especially in three very practical points, to wit, love of one's cell and the seclusion of the

[1] At midnight the Brethren rise for Matins.
At 5.30 They rise for the second time.
At 5.45 Half an hour's meditation, Prime, Tierce, and the Conventual Mass.
At 8.0 Lectures begin.
At 9.30 Half an hour's walk in silence is allowed.
At 11.50 Sext is said: but on fast days at 11.45 both Sext and None are said. Then dinner and recreation.
At 1.45 None (out of fasting time), Vespers, and Rosary.
At 3.30 Half an hour's walk in silence is allowed.
At 4.0 Lectures.
At 6.0 Supper and recreation.
At 7.0 Compline, Meditation for twenty minutes, followed by the profound silence.
At 8.30 The signal is given for going to bed.
[This horary, of course, did not take into account the "walk-day" afternoons, when the novices and students were allowed to go out.]

cloister, zeal for sacred science, and the practice of piety. Jandel brought his discourse to a close by paraphrasing the text of St. Paul: "Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before," &c.[1] which contained, as he explained, a little *compendium* of perfection.

Leaving Woodchester for the last time, he proceeded to London, where on the Feast of St. Dominic (4th August) he assisted at the laying of the foundation stone of the Priory Church at Haverstock Hill. Cardinal Wiseman was there, as well as Mgr. Gonin, and the preacher was Dr. Manning, who when resident at the Collegio Nobile had been one of Jandel's penitents.[2] Wiseman was so struck with the sermon that he asked one of the Fathers to write it out in French for the benefit of the General, who did not know English; and as the would-be translator delayed fulfilling his promise, the Cardinal, as Fr. Cormier attests, actually undertook and finished the task himself.

During this long visit to England and the many wearisome journeys it entailed, Jandel was always the model of patience, humility, poverty, and recollection. He had to pay and receive many visits,

[1] Phil. iii. 13.

[2] After Jandel's death Manning said of him: "I had the pleasure of knowing him well; I had many talks with him on the state of the Church, and our ideas were in perfect harmony."

to listen to all the religious and preach to them in Latin, and to take account all the time of the best means of developing the Province. His visit, indeed, made a great impression, and effected immense good. "His speech was with power," [1] and he implored the Fathers, who were engaged in much active work outside their convent, not to run the risk, by unnecessarily prolonged absence, of losing the spirit and habit of the regular life. But the example of his personal holiness must have done even more than his words of advice or command. *In carne præter carnem* were the words applied to him, and as someone remarked at the time, he really seemed to be able to say his Office on top of an omnibus as devoutly as if he were in the Sistine Chapel. He loved to see the churches full on Sundays, and would spontaneously offer to give Benediction himself. The remembrance of the holy General has never passed from those who had the privilege of seeing and of speaking to him.

On his return to Rome, Jandel addressed a circular letter to the English Province, *Plurimam nobis consolationem*, in which he spoke of the progress made within the twelve years that had elapsed since his previous visit.

"You have multiplied the number of your religious; and the convent of the Annunciation

[1] Luke iv. 32.

[at Woodchester] has been built from foundations to roof. As to your other churches, one is finished, one is in the course of construction, and a third is being begun. New missions have been founded, and your labourers themselves are everywhere indefatigable as collaborators [1] in the vineyard of the Lord—we have seen it all. Regular discipline is already in full vigour in one place, in others it is being introduced little by little, and everywhere it is appreciated and held in honour, even by the Fathers stationed at those places where, on account of the fewness of their numbers, their ministerial labours, or their want of strength, it cannot yet be observed in full."

Then followed some wise Ordinations with regard to the regular life, obedience to immediate superiors, to the hearing of confessions, and the giving of missions—nothing escaped the General's care. In houses where only three or four Fathers dwelt, and where in consequence full observance was impossible, a rule was to be drawn up of what they could, and in future should, observe.

"You have done a great deal, then [he concludes], and wisely, in these last years. 'Do not

[1] The Latin *collaborantes* expresses so well the fact that those engaged in the active ministry are not simply "workers," but "*co*-workers" with Almighty God.

therefore lose your confidence, which hath a great reward.' [1] There is still much to be done which, hitherto impossible, will now, with the daily increase in the number of religious, become easier. Do not stop by the wayside, but ever aiming at yet greater perfection . . . reflect on those words of St. Paul: 'Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before, I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded.' " [2]

He also sent a letter to Ireland, in which he exhorted the Fathers to the practice of regular life, and the observance of silence. They were to be home at night by a fixed time, to avoid indefinite hours in the confessional, to abstain from having meals outside their convent without necessity, and from taking their walks along the public ways crowded with worldly people. As to the apostolate, the General said that those who were to preach missions should be given two months' notice, in order that the chief missioner might be able to arrange the mission course, and his younger associates have time to prepare their sermons. He also stipulated that after such labours the mis-

[1] Heb. x. 35. [2] Phil. iii. 13–15.

sioners should be allowed lawful rest, not outside their convents in the atmosphere of the world, but in the peace and calm of regular observance, in which they could recruit their spiritual and corporal forces alike.

At the close of the year 1863 Jandel again fell very ill—indeed his health was henceforth a constant trial to him. On the present occasion Fr. Spada had to govern the Order for a short time as Vicar-General, as Jandel himself was quite incapacitated. His recovery was marked by the restoration of the Province of Toulouse, the birthplace of the Friars Preachers, an event that was a great joy to the General, who looked upon it in the light of a reward for the sufferings which he had undergone during his recent illness. The Province of Toulouse has never ceased to produce men eminent alike for learning and sanctity, for it has ever been one of the strongholds of observance in the Order. Capreolus, the prince of Thomists as he is called, was a son of this Province, as also was Sebastian Michaëlis, the illustrious reformer; and it can boast of such well-known names in the schools as Gonet, Contenson, and Goudin, to mention no one of more recent years. The General Chapter of 1706 confirmed all the laudable customs of this Province, and, in order that it might grow to be the mother of other Provinces as devoted as itself to regular discipline, its sons were exhorted

to persevere in the zeal which had always distinguished them for observance, study, and missionary work.

In 1866 Pius IX conferred great honour upon the Order by declaring St. Catherine of Sienna patroness of Rome; and the publication of her Life and Works by that erudite tertiary, M. Cartier, met, needless to say, with the fullest commendation and appreciation, as have since the numerous books in English dealing with this great servant of God.

The General Chapter in Rome, and the canonisation and beatification of the Martyrs of Gorcum and Japan respectively, made 1868 a memorable and consoling year for Fr. Jandel: he had always worked loyally to promote the causes of the servants of God who had worn the habit of St. Dominic.[1] The chief work of this General Chapter concerned the re-editing the Constitutions. I will not weary the reader with an account of the discussions which had taken place on this head and which were now continued. Suffice it to say

[1] At the present time, 1912, the Dominican Order keeps, with the sanction of the Holy See, the feasts of 240 of its members. Of these 14 have been canonised (10 belonging to the First Order, 1 to the Second, and 3 to the Third); 96 have been solemnly beatified (47 belonging to the First Order, including 5 lay-brothers, and 49 to the Third Order of both sexes, including 2 priests and 2 little boys); 130 have been equivalently beatified (105 belonging to the First Order, including 3 deacons, 4 subdeacons, 18 professed novices, 5 simple

that in 1867 Jandel had officially consulted the Provinces, sending to them for their examination and criticism a printed volume containing the old Constitutions, together with copious new *declarationes*, gathered from the *Acta* of more recent General Chapters—the whole being arranged in the form which it was suggested that the new edition should take. That form was not the one which Jandel himself would have chosen, but he had readily sacrificed what was only his private opinion, and he now at the Chapter appointed five religious to constitute a final Committee of Revisers. They were Fr. Raymund Bianchi, Procurator-General, who was to act as President; Fr. Thomas Tosa, Rector of the Collegio Pio, Reviser for Italy; Fr. Ambrose Potton, Novice-Master and afterward Provincial of Lyons, Reviser for France; Fr. Thomas Anselmi, Prior of Gratz, Reviser for the Germans (including Austria); and

novices, and 6 lay-brothers, 9 to the Second Order, and 16 of both sexes to the Third Order).

According to the other form of reckoning, the Saints and Blessed include:

143 Martyrs (5 of whom were Bishops),
62 Confessors (11 of whom were Bishops),
29 Virgins (7 of whom were Martyrs),
3 Matrons (1 of whom was a Martyr),
3 Widows.

There are 60 or 70 *Venerabiles* (*i.e.* candidates for solemn beatification and canonisation), and a long list of those popularly called Blessed who are candidates for equivalent beatification.

FATHER THOMAS BURKE

lastly Fr. Thomas Burke, Reviser for England, Ireland, and America. "As to the Reviser for the Provinces of Spain," ran the *Acta*, "one will be appointed later, when their reunion with the Order has been effected." *A propos* of this clause, we must notice that the Chapter also stated that Fr. Andrew M. Solla, Vicar-Provincial of Galicia in Spain, was doing his utmost to reunite the Spanish Provinces. It commended most highly the efforts of that excellent religious, and prayed that God would bless his work. The much-desired union took place, as we shall see, in 1872, a few months before Jandel's death. Finally, at this Chapter, the Teaching Third Order,[1] "as the legitimate offspring of St. Dominic and the work of Fr. Lacordaire," was formally approved: its Constitutions were to undergo a thorough examination, and the question of certain privileges to which it laid claim was to be submitted to the judgment of the Holy See.

After all the work was over, Jandel went for a short rest to the convent of La Sainte Baume, the shrine of St. Mary Magdalene, previous to his making another series of visitations. It was from this grotto, as he called it, that the General wrote his circular letter to the Order dated 14th July 1868.

[1] Four out of the five Dominican Martyrs of the Commune belonged to the Teaching Third Order.

"Behold, very dear Sons [he said], the fundamental principle which has guided us: . . . get a firm grasp of it in the depths of your souls; engrave it for ever on your hearts. It is an incontestable truth, which the Church herself proclaims in the Office of the different holy Founders, that no religious Order is established in the Church without the special impulse of the Holy Spirit. And since, according to the remarkable words of St. Bernadine of Sienna, 'it is a general rule in the dispensation of grace that, whenever God raises up anyone to some exalted state, He gives him all the gifts necessary for his mission and its perfection,' it follows that the holy Founders of Orders must have been illuminated from on high and filled with the Holy Spirit in order both to conceive and to carry out their great work. And if to these guarantees the Church adds that of her irrefragable authority by solemnly approving the foundations of these Saints, no possible doubt whatever can remain but that the Saints have done the work of God.

"Now every religious Order is pre-ordained from the very womb of the Church to attain a specific end, and to attain it by certain means which the Founder himself determines. Thus, to confine ourselves to the Order of Friars Preachers raised up for the apostolate, it has been furnished by our holy Father St. Dominic with certain monastic

observances to enable it to exercise its ministry more securely and more fruitfully. Whosoever of us therefore leaves this path which St. Dominic and all our Saints have marked out for us, departs therewith from his vocation, and falls from the way of perfection.

" These observances, he will object who would like to get rid of them, are only means to an end. Quite so ; but they are the means pre-ordained by God, determined upon with the assistance of the Holy Ghost, and sanctioned by the Church, so much so that we cannot at will substitute other means in place of them. Even if others might seem to us better, which would be a sign of immense presumption and intolerable pride, they would not be the means Our Saviour would bless, for they would not be those which He has chosen from the beginning for His work. Hence, as often and as far as an Order forsakes its original observance, so often and in the same proportion does it fall from its original perfection and become less useful unto edification as well for its own members as for the Christian people.

" Wherefore, notice how every time that holy Reformers were raised up by God in His Church, they had nothing more at heart than to bring back their disciples to the standard of the old observance and to the imitation of their holy Founders. It was so with St. Bernard, St. Theresa, St. John

of the Cross, and among ourselves with Blessed Raymund of Capua, Blessed John Dominici, Blessed Lawrence of Ripafratta, Blessed James of Salomonio, and many others, Blessed and Venerable, who in the course of centuries recalled our Order many times to its first fervour, now in one country, now in another, and always, by a unique privilege, without detriment to its unity. Whereas you have never heard it said, on the other hand, that any Order was ever reformed by means of dispensations and mitigations.

"Wherever primitive observance has disappeared, there, it is quite certain, primitive fervour of spirit has been lost. Therefore, before all things is it necessary for an Order that wishes again to rise, to renew its 'days, as from the beginning,'[1] and, mindful from whence it has fallen, to 'do the first works,'[2] that is, return to its primitive discipline. Let us then look to the rock whence we are hewn, and to the hole of the pit from which we are dug out, let us look unto our Father.[3] . . . Knowledge and learning are necessary; they do not, however, suffice, for 'knowledge puffeth up, but charity edifieth';[4] therefore as our Lord Jesus 'began to do and to teach'[5] so is it necessary for us everywhere to diffuse the good

[1] Lam. v. 21. [2] Apoc. ii. 5. [3] *Cf.* Isa. li. 1.
[4] I. Cor. viii. 1. [5] Acts i. 1.

odour of virtue, 'always bearing about in our body the mortification of Jesus,'[1] and to work for the salvation of souls by the holiness of our lives and the fervour of our prayer, more than by preaching; 'for the kingdom of God is not in speech,'[2] 'but in shewing of the spirit and power.'[3] The world is overflowing with word-sowers, it is saturated with words, but deeds are what it wants and expects before it will put trust in the speaker. The more that modern society desires, and even treats as its one and only ultimate end, temporal goods and luxuries and all the pleasures of the present life, the more ought we to give to these worldly people, as the Apostles did to pagan society, the example of evangelical perfection, contempt of earthly things, and mortification of the flesh; and all this the exact observance of our holy laws enables us most abundantly to do, for these are the weapons with which our holy Father St. Dominic has taught his sons to fight the battles of the Lord and to engage in 'the good fight.'[4]

"Courage, then, soldiers of Jesus Christ! Wars are raging on all sides, and enemies are pressing us, 'because the days are evil.'[5] Wherefore, strengthen yourselves in Our Saviour 'with all might according to His glory.'[6] 'Put you on the

[1] II. Cor. iv. 10. [2] I. Cor. iv. 20. [3] I. Cor. ii. 4.
[4] II. Tim. iv. 7. [5] Eph. v. 16. [6] Col. i. 11.

armour of God,' in which our Fathers fought and conquered, ' that you may be able to resist in the evil day and stand in all things perfect ' ; [1] for it is by so doing that you will save yourselves and those who follow you.

" Fr. A. V. Jandel, *Mag. Ord.*"

[1] Eph. vi. 11, 13.

CHAPTER VIII

COMPLETION OF THE REFORM

Fr. Jandel showed great solicitude for the Provinces in South America, which, freed though they had been years before from Spanish rule, could only be reunited to the Order when some sort of peace and tranquillity had been established in that continent. Unable to make his visitation in person, the General had sent as his delegate Fr. Pierson, formerly Prior of Lyons, giving him letters patent for the Provinces of St. Augustine in the Argentine Republic, and of St. Lawrence the Martyr in Chili, and later for the Provinces of St. John the Baptist in Peru, and of St. Catherine, Virgin and Martyr, of Quito.

The mission to Argentina was a great success, thanks mainly to that devout and influential Catholic, Felix Frias. The Bishop of Buenos Aires, himself a Dominican tertiary, received the visitator with extreme kindness; and the chief Catholics of the capital, who held the Order in high esteem (many of them also being tertiaries), likewise rendered every assistance. A canonical visitation had been the ardent desire of a holy

religious named Fr. Antony Fulias, who, however, lived only just long enough to show on his death-bed the joy he felt at the coming of Fr. Pierson. The convent of Cordova in this Republic had as Prior another very zealous man, Fr. Olegario Correa, who had already gathered together some fervent disciples. This convent therefore was temporally put under the immediate jurisdiction of the General, and became the nucleus for the reform of the whole Province in the Argentine.

Nor had the visitator experienced any difficulty in gaining admittance into Chili, where he found an invaluable assistant in Fr. Joseph Benitez. On the publication in Spain of the laws of suppression in 1833 and 1835, this religious had retired with two companions to the convent of Santiago, and, foreigner though he was, soon acquired great influence, and ended by being elected Provincial. In this capacity, he warmly seconded the work of reform begun by the General, and had already organised a Novitiate, which was now consolidated at the visitation. Outside Santiago there was a convent of recollection—a *recoleta*—such as existed in almost all the Spanish Provinces. It had been founded nearly a century before when Fr. Bremond was General, and was a source of edification to the whole district. Without giving up the work of the active ministry, the Fathers there engaged themselves much in retirement, devoting very

special attention to all the monastic observances of the Order. In 1824 the Legislative Assembly had declared the whole convent and grounds to be national property, but such was the reputation of the Fathers, and such the esteem in which they were held, that, no one daring to lay hands on them, they were left in peace. The studies flourished in this house of observance, and it was there that Fr. Aracena wrote the memorial, which he sent to Rome, on the expediency of defining the dogma of the Immaculate Conception. Another celebrated religious who belonged to the *Recoleta*,[1] was Fr. Deboize. He was a Breton by birth, and had formerly been a member of the Picpus Congregation made famous by Fr. Damien, and he afterwards did much to restore regular observance throughout Chili.

From Chili the visitator proceeded to Peru and stopped at Lima, a town celebrated as having been the home of St. Rose, as it had been also of Blessed Martin Porres, another tertiary, and of the lay-brother Blessed John Massias. The Government here, however, imbued as it was with Josephite and Gallican ideas and principles, proved to be absolutely hostile, and would on no account

[1] The need for its isolation having passed away, this convent was united to the rest of the Province of Chili by the General Chapter of 1910, its rights and privileges, however, being left intact.

sanction the visitation. In striking contrast to this attitude came the pressing invitation of Garcia Morena, President of the Republic of Ecuador. That enlightened statesman was endeavouring to build up a model Republic, and had already petitioned Pius IX and Fr. Jandel for a band of Dominicans. He now begged the visitator to come to him from Lima, but Fr. Pierson's mission did not allow of this, as he had to return to Rome at once. In 1863, however, Garcia Morena welcomed the first contingent of Fathers, but he was soon crying out for more. It was in the church of St. Dominic at Quito that he heard Mass and received Holy Communion on the day of his assassination.

Fr. Jandel never forgot the foreign missions, and was ever at work recruiting more and more labourers for those distant vineyards. He encouraged the missionary spirit wherever he found himself, but was always on his guard against false motives. "Your desire is good," he said one day to a young priest, "but remember that you are here to suffer and not to enjoy yourself." His advice to those who were about to depart for the missions was just what we might expect from one who was so genuine a religious. He bade them obey their superior on the journey just as though in a convent, occupying themselves during it in prayer and the exercises of piety and in the study of the language.

He told them that they would not find full observance as in their large houses at home, but that they should for that very reason seek the more the spirit of punctuality at community duties, and regularity in making their meditation, in attending the chapter of faults, and in the observance of silence, all of which, as he said, can be done so easily in a small convent. He was never tired of inculcating the observance of strict poverty, reminding the Fathers that this was St. Dominic's legacy to the Order, and that although the Church had thought well to change the letter of the law (allowing and even commanding the Order to hold property in common), nevertheless individual poverty as well as the general spirit of poverty remained unaltered. He bade them finally always to love observance, and to have the intention of carrying it out more and more perfectly as their numbers increased.

The holy General followed the missionaries in his thoughts and with his prayers. He would write to encourage them in their difficulties, and to bid them not to become downcast nor to think of asking permission to return just because of some apparent failure. Indeed, we have only to pick up and glance through the *Catalogus* of the Order to-day, to see all that the Church and the Order owe to Jandel's zeal for the missions, which was but the outcome and result of his zeal for

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observance. Although the Dominicans are among the least numerous of the religious Orders,[1] for their life is hard and their vocation a high one, their zealous missionaries of all nationalities are to be found in almost every part of the world.

On 15th September 1870, just five days before the sacrilegious occupation of Rome by the troops of Victor Emmanuel, an extraordinary prodigy took place in the Dominican church at Soriano in the extreme south of Italy. "A wooden statue of our holy Father St. Dominic, of life size, had been exposed in the sanctuary on occasion of the festival [the Commemoration of a miraculous picture of the Saint at Soriano], and was to be carried in procession in the evening. This statue was suddenly seen to move like a preacher in the pulpit; it advanced and drew back; the right arm rose and fell; the countenance became animated, sometimes assuming a severe and threatening aspect, at other times appearing sad, or again full of sweetness and reverence as it turned towards a picture of our Lady of the Rosary. This extraordinary spectacle lasted for an hour and a half, and was witnessed by about two thousand persons. Some of the bystanders, to satisfy themselves that there was no trickery in the matter, removed all

[1] At the time of Jandel's death there were about 3500 Dominicans; there are now nearly 4500.

the surroundings of the statue and completely stripped the table on which it was standing. These measures only served to place the miraculous nature of the occurrence beyond the possibility of a doubt. A juridical inquiry was held by order of the Bishop of Mileto, in whose diocese Soriano is situated,"[1] and Jandel himself in a circular letter announced the prodigy to the whole Order.

"It is not for us [he said], to scrutinise the designs of God: we should content ourselves with humble adoration. . . . Nevertheless the lamentable events of the time when this prodigy took place make it lawful for us to believe that God has wished to make known to us that the sins of the world have filled the chalice of His wrath, and to call upon us to redouble our fervour in order to disarm His avenging justice. Be this as it may, we can also regard this event as personal for our religious family; let us shake off our languor, let us inflame ourselves with holy zeal, let us stir ourselves up to march as devoted sons in the footsteps of the holy Patriarch; and let us by assiduous prayer implore the divine mercy, in order that Our Saviour, calming His wrath, may grant Holy Church and society at large days of tranquillity and peace."

[1] *Short Lives of Dominican Saints*, pp. 258-9.

In a private letter written shortly afterwards he said: "I think our holy Father St. Dominic meant to warn us of the impending scourges, and to summon us to do penance; but this warning is in itself an act of mercy on the part of Him Who strikes only to heal." [1]

On account of the disturbed state of Europe, it was feared that the General Chapter due to take place in 1871 would have to be postponed; nevertheless the General notified to the Order that the Chapter would be held if possible in the convent at Ghent. With more insistence even than before the Chapter of 1868, did Jandel now demand the prayers and suffrages of all. "I beg of you and yours," he wrote to a nun, "all the prayers possible to do violence to heaven, in order that this Chapter may turn to the glory of God and the good of our Order. The final revision of our Constitutions is to be submitted to it; it is in my eyes a question of life or death for us; pray, then, and get prayers."

Many months before the actual meeting of the Capitular Fathers, Jandel had despatched to every Province a copy of the *Schema* drawn up by the five Revisers of the Constitutions. This scheme was the result of their criticism of the specimen volume of the new edition of the Constitutions,

[1] *Cf.* Deut. xxxii. 39.

which was referred to above, and contained all the points of importance and difficulty to which attention had been called. It was discussed by the Provincials and their councils at home, and now at the Chapter itself, or rather during the eight days that preceded it, was examined afresh by a special commission. Finally it was put to the vote of all, and the result was the *Constitutiones* of 1872. These were re-edited with a few little changes on points of minor consequence in 1886, and with only one important alteration are the Constitutions of to-day. That alteration consisted of an ordination, according to which the two passages in the volume relating to private life (which in certain cases was tolerated in 1871) were to be expunged.[1]

The Capitular Fathers, then, had a very serious task to perform—one, indeed, from which their predecessors had shrunk for nearly two hundred years. They knew on the one hand that they ought to be imbued with the spirit of St. Dominic and of the Saints of the Order, and yet on the other they had to take account of the alteration in times and circumstances. They were bound in conscience to remember the traditions of their Fathers, but they were also obliged to pay regard to the needs of society, and not to allow the laws of the Order to

[1] *Cf.* the *Acta* of the General Chapter held at Viterbo in 1904 Ord. iv.

become petrified. They were, therefore, not at liberty to change the end and aim of their institute, which is the salvation of souls by the teaching of doctrine and preaching; nor could they substantially alter the means to that end established by St. Dominic and his first companions, namely the solemn choral recitation of the Divine Office, regular life, and monastic observances. But what was lawful for them to do, and what in fact they did, was to moderate, in view of the circumstances of the age, the application of these means in order to attain the end more effectually.

It was on this sound and solid principle that the Fathers made the following practical declarations, which have been embodied in the Constitutions:

"As to singing the Divine Office. Since it would be very difficult to obey to the letter the ordinations of many General Chapters, which commanded that not only part but the whole of the Office both day and night should be sung according to the chant of the Order,[1] we do not demand their full execution. Nevertheless, we admonish Priors and Provincials, leaving it to their conscience before God, . . . to preserve and to develop in

[1] The Dominican chant, just as its rite, is proper to the Order. Both the one and the other date from the thirteenth century, and must be attributed in great measure to Blessed Humbert, the fifth Master-General, who unified the practices and ceremonies of the Order.

their convents, as far as it may be possible, the solemnity of the Office—the chant, the processions, and the prescribed ceremonies;—for we are persuaded that God Almighty will bless more abundantly the preaching and ministry of those whom He shall see devoting themselves more willingly and with greater fervour to the Choir duties. In the chief convents, where it is the practice to sing Mass and Complin daily, and Vespers as well on Sundays and feast-days, this laudable custom must be faithfully maintained; where this is not the practice, it must be introduced when it can be. In other convents, even small ones, Mass, Vespers, and Complin, or at least Mass and either Vespers or Complin, must be sung as far as possible on Sundays and feast-days.

"As to the hour for Matins. It is well known to all that, from the very first days of the Order, Matins were celebrated either exactly at midnight, or about the middle of the night, and this with such great fidelity that it was only after four centuries, at the Chapter at Valencia in 1647, that an ordination was made for the first time earnestly recalling the slothful and negligent to the ancient customs of the Order.[1] We too should like the Brethren in all our convents, to-day as of old, to

[1] An interesting and edifying history might be written of the graces and supernatural favours granted to those who remained faithful to this holy and austere observance of rising in the night to pray.

rise in the night for these holy vigils, that they might be able to give to the world, which is waxing cold, this great example of piety and penance, and thus obtain, for themselves and for the regions in which they live, most precious graces. We judge, however, that prudence and moderation must be used on this point. Therefore, imitating the fatherly discretion of Benedict XIII and the Chapter of Bologna in 1725, we ordain and command the following: In the convents and Provinces where the laudable custom prevails of celebrating Matins at midnight, or at latest in the third hour after midnight, it is to be inviolably observed. In Provinces where, through the negligence of men, the evil of the times, or any other cause whatsoever, this so holy an observance has been abandoned, we wish and we order that as soon as possible there shall be deputed in each Province (as has been so often ordained) one or two convents (which might be the Novitiate houses) in which the venerable tradition of the night Office shall be faithfully observed.[1] In the other convents of these Provinces, we allow Matins to be said early in the morning or overnight.

[1] It would seem, therefore, that if for some special reason the night Office has to be temporally abandoned, it is incumbent upon superiors to restore that observance again as soon as possible. Indeed, this is a well-recognised principle in the Order. Cf. *Acta Cap. Provincialis Prov. Angliæ* 1912, Admonitio 4, and *Acta Cap. Gen. Rom.* 1910, Admon. 3.

"As to the abstinence from flesh meat. We forbid all superiors, under pain of absolution from office, ever to serve meat in the refectory, or food cooked with meat, . . . even to sick Brethren. . . . Outside the refectory, even apart from the case of sickness, prelates [1] can dispense the Brethren with regard to flesh meat for a reasonable cause [which is explained in detail]."

The collation in the evening and the *frustulum* in the morning on fast days of the Order may consist of what is allowed on fast-days of the Church. As to wearing wool next to the skin: the General alone can dispense this rule for any great length of time (*e.g.* for more than a year).

Mental prayer must be made twice a day for half an hour morning and evening, except in Formal Houses of study, which are bound to only one half-hour daily. The mental prayer need not follow immediately upon the night Office.

As to the foundation of new convents. "Unless for some special cause leave be obtained from the Master-General, we prohibit and forbid any foundation to be made if there be not a moral certainty that within a short time twelve professed Brethren

[1] The Provincial and the Prior are prelates in the canonical sense, and in certain cases the functions of a prelate can be exercised by the Sub-Prior.

(at least ten of whom must be clerics) can be assigned there and supported.

"But as the number twelve, especially nowadays, is really insufficient for all the observances to be carried out in full, which have been prescribed from the beginning of the Order for our large convents, we earnestly exhort Provincials and other superiors not lightly to multiply foundations in their Provinces, but rather to concentrate more religious in fewer convents. Above all, we wish and command that there shall be established in each Province, as soon as possible if it does not already exist, at least one great convent [*conventus major* of at least thirty Brethren], where the novices and students may live, as has been ordained so many times in our Chapters, to the immense benefit of the Provinces and to the profit and consolation of the Brethren.

"In view of the fact that nowadays civil law and public opinion do not allow any coercive measures of repression on our part with regard to refractory religious, . . . it is the more necessary to use great caution in admitting novices to profession"—they should not be admitted simply in the hope that they will improve.

The studies, and the formation of suitable professors, likewise received full attention at this important Chapter, but the ordinations on these

points have been superseded by more recent legislation.

Lastly, all the Brethren, including the most eminent and distinguished, were exhorted, after the example of Him who "began to *do* and to teach," [1] humbly to obey their superiors, and to practise first themselves what they were to preach to others. Once more were they reminded of the end of the Order, and of the means which it was their duty to employ.

"Since the Priests of Christ [run the Constitutions] can be prepared and made fit *in various ways* for obtaining the salvation of souls, as is evident from the fact of the foundation of more modern institutes which, with the approbation of the Holy See, are also meant to work for this end, we declare that the means established for us by the most holy Patriarch St. Dominic and our first saintly Fathers, are the regular life, monastic observances, and the solemn recitation of the Divine Office. . . . God forbid that we should ever undervalue these means, or (what would be worse), yielding to the prejudices of worldlings, 'who mind earthly things,' [2] seek to shake them from our shoulders, as though they were a useless burden and we could succeed better without them! May God for ever save us from this! On the contrary,

[1] Acts i. 1. [2] Phil. iii. 19.

clinging with might and main to the traditions of our whole history and to the ordinations of General Chapters, we admonish, urge, and beseech all our Brethren, looking to the rock whence they were hewn,[1] to esteem most highly, love intensely, and, as far as they can, observe most faithfully these most holy means ever to be borne in mind, which had great power in the past, and have still, to edify the faithful and to nourish in our Brethren themselves those virtues of mind and heart without which the Preacher, be he ever so learned or eloquent, will be nothing but 'sounding brass, or a tinkling cymbal,'[2] a 'man barren, a man that shall not prosper in his days.'[3]

Thus was Jandel's work of so many years finally crowned—a triumph indeed, as it must be acknowledged, when the circumstances of the period and the previous state of the Order itself are taken into account. One thing alone remained actually unaccomplished—the reunion of the Spanish Provinces—and this too was now to be formally and finally effected. We need not delay to tell how Fr. Jandel had laboured to attain this end—how he had taken long journeys only to be disappointed, how he had made pilgrimages to implore divine assistance, how he had written, and ceased not to

[1] *Cf.* Isa. li. 1. [2] I. Cor. xiii. 1. [3] Jer. xxii. 30.

write letter upon letter, and never stopped praying, and how at last all obstacles were overcome. On 12th July 1872 Pius IX published a special Bull regarding the Dominicans which annulled for them the decree of Pius VII, and restored the unity so ardently desired by the whole Order. The reunion had been a difficult and delicate task—not for long afterwards was unity restored in the other religious Orders—and when at length it was accomplished Jandel felt that he could really chant his *Nunc dimittis* without reserve. In the previous June he had been to visit the convent of Corbara in Corsica. Apart from his ordinary ailments he seemed to be well enough. He kept the abstinence every day, attended the midnight Office, which was a great joy for him, and actually wrote that he was beginning to revive in that good little community. On his way back to Rome, however, he began to feel generally unwell, and when he arrived at the Minerva, it was soon seen that he was very ill. Even at this juncture the indefatigable General, whose spirit never weakened, however spent was his body, expressed a hope of once more visiting England; but it was not to be. After a brief sojourn in Switzerland, where, passing whole nights without sleep, he continued to say Mass only with the utmost difficulty, he returned to Rome once more, where he died on 11th December 1872.

" For two-and-twenty years already [Jandel had written quite touchingly in his preface to the Constitutions] have we held the office of General, and our grey hairs, as well as other signs, remind us that we should think more attentively and more often of the hour when 'the dust' of our body shall 'return to its earth, from whence it was; and the spirit return to God Who gave it.'[1] But it may be lawful for us to hope that by this Book of Law, which after so much preparation we now give to you with God's blessing, we shall still speak to you though dead[2]—*defuncti adhuc loquemur.*"

Though forty years have now rolled by since his death, Jandel indeed still speaks to us, for the effect of his work must and will live on. " It is necessary," said Pope Leo XIII (and he knew Fr. Jandel intimately), " it is necessary for us to hold to what this holy General did." There was clearly something providential in his being called to the government of the great Dominican family at that particular time, and in his being allowed to live just long enough to complete his task. The work which he achieved—that is, the work which, under God, must be truly attributed to his industry and zeal—speaks for itself. Four Provinces were restored, the foundation of others was begun, and a great number were reorganised and expanded.

[1] Eccles. xii. 7. [2] *Cf.* Heb. xi. 4.

New convents were founded, the Teaching Third Order was approved, and the Second Order, that of the enclosed Nuns, made to flourish anew. Congregations of Sisters of the Third Order were multiplied quite wonderfully, and extended their sphere of labour even to the foreign missions. At the same time, and far more important than anything, the interior spirit of the Order was renewed, observance was re-established, and the Divine Office celebrated with due solemnity. The liturgical books, and above all the code of law, were re-edited and brought up to date; and lastly, complete union, so characteristic of and essential to the Order of Preachers, was effectually restored

THE END

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You all know Venice, do you not? The city built not like many cities upon the shores of the sea, but really built upon the sea itself? A city the streets of which are canals, and about which people go in boats. You have all heard, too, of the "Doves of St. Mark's," which come at a regular hour every day for their food to the great Cathedral.

But did you ever hear of the doves of St. Dominic, the beautiful white birds that marked the spot where the first convent of the Order of St. Dominic was built? Let me tell you the story.

There was a little church in Venice dedicated to St. Daniel. Once the Doge, the ruler of the city, Giacomo Tiepolo, had a dream about it. He say the holy place adorned with lovely flowers, fresh and bright in their own growing life as in a garden. In his dream he stood looking at them and wondering at their beauty. Soon a company of angels descended swinging censers among the flowers, and the perfume they gave forth was exquisite.

And now came into the midst of the beautiful place a flight of doves, snow-white, with crosses of gold upon their heads. The Doge looked on, filled every moment with increased wonder and admiration. Suddenly he heard a voice which made God's will oh! so clear to him, a voice which declared that God wished to be served in that place by a company of white-robed preachers.

Now the white-robed St. Dominic and some of his companions had already visited Venice. When the Doge awoke from his dream he summoned his band of councillors, called the Signoria, and made it all known to them, and besought them to tell him what it all meant. All with one voice declared that the little church, and the ground which surrounded it, should be given to St. Dominic, that there he might found a house where his white-robed friars would serve God by prayer and labor for the salvation of their brother men. And so it was done.

The good Doge so loved the spot and so cherished the memory of his beautiful dream, that there he chose to be buried. And he gave orders that when he was laid to rest there, his tomb might be adorned with a representation of a flower garden, in which should appear angels with golden censers and snow-white doves with crosses of gold.

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